A

SWEET POSIE

FOR

GODS SAINTS,

Containing many choyce, and sweet flowers gathered out of Gods owne Garden, the holy Scriptures:

Directing Christians, how to carry themselves in evill times, and how to walke so, that they may live comfortably in all times, and in all estates and conditions.

OR,

A watch-word to *Zions* mourners, to awaken, to watch and pray, and a close walking with God.

Because thou hast kept the word of my patience, therefore will I keepe thee from the houre of temptation, which shall come upon all the world, to try them that dwell upon the earth. Rev. 3.10

The just shall live by his faith, Hab 2.4.
The joy of the Lord is your strength, Neh 8.10.

LONDON,
Printed by *R. Cotes*, for *Benjamin Allen* dwelling in Popes-head-Alley. 1642.

851. h. 4.

K 0. 1.

11 Leg

A SWEET POSIE FOR GODS SAINTS,

Containing many choyce, and ſweet flowers gathered out of Gods owne Garden, the holy Scriptures:

Directing Chriſtians, how to carry themſelves in evill times, and how to walke ſo, that they may live comfortably in all times, and in all eſtates and conditions.

OR,

A watch-word to *Zions* mourners, to awaken, to watch and pray, and a cloſe walking with God.

Becauſe thou haſt kept the word of my patience, therefore will I keepe thee from the houre of temptation, which ſhall come upon all the world, to try them that dwell upon the earth. Rev. 3.10

The juſt ſhall live by his faith, Hab 2.4.
The joy of the Lord is your ſtrength, Neh 8.10.

LONDON,
Printed by *R. Cotes*, for *Benjamin Allen* dwelling in Popes-head-Alley. 1642.

TO THE
WORSHIPFVLL
AND HIS DEARLY
beloved Brethren and
Kinsfolks in the flesh, *I.O.*
wisheth all grace and peace
here from God the Fa-
ther and our Lord
Jesus Christ, and
eternall peace
hereafter.

My Christian friends
in the Lord,

MY hearty
prayer and
desire to
God for you all is,
that you might bee
saved; Neither doe I

Rom.10.1. wiſh you well only, but adde hereunto my poor endeavours, and therefore preſent unto you theſe; wherein I have laboured not onely to preſerve you from temporall wrath here, as *Noah*, *Lot*, and *Rahab*, but from eternall wrath hereafter; And not onely to conduct you ſafely to that eternall reſt hereafter, but to make your paſſage thither moſt comfortable here through the wilderneſſe of this

Heb.11.7. Gen.19.14. Ioſh.2.12,13.

this world, and this valley of teares; that if yee be not wanting to your ſelves, yee may be as it were in Heaven before your time; And live merrily even in the worſt condition; If yee looke that yee have not onely a faith well rooted and rightly planted, but live by it in all eſtates; If yee profeſſe not only that yee know God, but walke with God daily, as *Noah*, and *Enoch* did; Now I de- Gen. 6. 9.

dicate theſe to you in briefe for theſe reaſons:

Firſt, becauſe in the yeere 1624. there was a little thing entituled, *The ſweet Poſie for Gods Saints*, prepoſterouſly thruſt forth into the light by ſome who I think were more zealous then diſcreete, under pretence that many well-affected did deſire it, that it did good to many, who becauſe they perceived I was not willing

ling to have it publiſhed, neither would be known that it was mine, therefore to colour over the matter, they prepoſterouſly alſo ſet down my name putting the *O.* before the *J.* But when it was abroad, there was no recalling it againe, though I even bluſhed to ſee it walk abroad ſo nakedly, and was much grieved thereat: I have written theſe therefore in relation to that, to correct and amend

mend it. And as I have left out moſt of that, ſo I have more enlarged this, and drawn it into a more exact method, and diſtinguiſhed it into ſeverall chap. which I dedicate to you for your better helpe to ſupply the defect of the other; And that yee may cleere mee with thoſe into whoſe hands it is ſo unwittingly fallen; and not raſhly cenſure me for that which came to paſſe through o-

thers

thers default.

Secondly, another reaſon is, becauſe it hath pleaſed God in his wiſe providence to remove me farre diſtant from you in place; and to lay ſuch weakneſſe of body upon me, that I cannot travell to ſee you, therefore I caſt in my thoughts which way I might beſt be beneficiall to you for your ſpirituall good, which I could not (as I conceived) better effect then by com-

compiling theſe, and ſending a copy therof unto you joyntly together, if yee will be at the paines to copy it out for your owne uſe; for I deeme nothing of mine worthy of the Preſſe, or the publike view.

And thirdly, I doe this the rather, becauſe it hath pleaſed God of late to take away our head from us (as I may ſo ſpeak) ſhe that was Mother and Grand-mother of us all, whoſe change

change as yee know was ſudden, and therefore may take deeper impreſſion upon us; And ſhee (yee know) in her life time was frequent in giving wholſome counſels to us all, and in ſtirring us up to the beſt things, and that with moſt patheticall expreſſions; Now I would not but that ſhee being dead might yet ſpeak, if not by her ſelfe, yet by ſome of hers, That you may never want

even

even ſome of your owne kinne to put you alwayes in remembrance of theſe things; And I conceive it cannot be long before I alſo lay downe this my earthly tabernacle; you may therefore take theſe as the laſt words of a dying friend, to cauſe them to worke the more effectually upon you; And you your ſelves are paſſing on and poſting hence, even the ſtout-

ſtouteſt and ſtrongeſt of you; what then I beſeech will bee your trueſt wiſdome? will it not be to provide for all eternity hereafter? I have endeavoured herein to chalke out the good way before you; Oh walke in it, that you may find reſt unto your ſoules; Conſider theſe things and the Lord give you underſtanding in all things. Pray for him who wiſheth

eth and endeavoureth well to you, and ever reſteth

Your unworthy Friend and Kinſman for the furtherance and joy of your Faith,

J. O.

THE CONTENTS contained in this BOOKE.

Chap. I.

Directing Christians how to carry themselves in evill times. p. 1.

II. *Directing Christians how to walke with God daily, and how to carry themselves in all times.* p. 53

III. *Containing helps unto a Christians progresse in grace.* p. 83

IV. *Discovering, that though all seeme to desire a quiet life, yet few there be that attaine to live this onely sweet, peaceable, contentfull and blessed life of the Saints.* p.189

V. *Containing a check to the people of God for their too heavie, sad, and carnall walking.* p.132

VI. *A removall of that scandall that is cast upon Religion, that it makes men mopish and melancholy.* p.151

VII. *Directing Christians how to carry themselves in times of particular troubles, and afflictions.* p.173

VIII. *Directing Christians*

ſtians how to carry themſelves in times of temptations. p.190

IX. *Directing Chriſtians how to carry themſelves in times of ſpirituall deſertions.* p.207

X. *Directing Chriſtians how to carry themſelves in times of proſperity.* p.224

XI. *Containing ſome helpes to true Chriſtian joy.* p.241

XII. *Containing foure other helpes to Chriſtian joy.* p.270

XIII. *Containing the ſixth and laſt help to true Chriſtian joy, holy Meditations.* p.289

A SWEETE POSIE FOR GODS SAINTS.

CHAP. I.

Directing Christians, how to carry themselves in evill times.

A *Word spoken in due season* (saith *Solomon*) *is like Apples of gold, in pictures of silver;* Prov. 25. 11.

ſilver; Surely if ever prayers and teares were ſeaſonable, and pathetical ſtirrings, and ſoul-moving exhortations thereunto needfull, it is now in theſe back-ſliding dayes, in theſe dying and declining times wherein we live. We are fallen into the laſt and moſt *perilous times, wherein men are lovers of themſelves*, and breake out into all exceſſe, *having a forme of godlineſſe, but deny the power thereof*, as the Apoſtle ſhewes in 2 *Tim.* 3. 1. to the end of *6. verſ.* He that hath but his eyes in his head, cannot but ſee blacke clouds hanging over our heads, ſome eminent judgment of God ready

ready to come upon us, If we conſider the generality of ſinning, the impudency of ſinning, our obſtinacy, & obdurancy, and incorrigibleneſſe, that we ſay, deſperately, as *Iſrael* of old, *As for the word of the which he hath ſpoken by his Prophets, we will not heare it, nor doe it, but we will doe whatſoever ſeemeth good in our owne eyes, Jer.* 44. 16. 17. neither mercies allure us, nor judgements terrifie us, nothing doth us good, neither faire meanes, nor foule, but we ſtill waxe worſe and worſe, and fall away yet more and more; we are dangerouſly ſicke, even unto the death, and yet feele no paine, and when

we are moſt ſecure, and leaſt dreame of any danger, then is the judgement neereſt, as *Laiſh* and *Sodom*, though in the morning the Sunne ſhined faire upon them, yet they were all deſtroyed with fire and brimſtone from Heaven before the evening; and are not our ſinnes as great as the ſins of *Sodom*? Why then may not we expect the like judgements? So it was with the old world, as our Saviour ſhewes, *Matth.* 24. 38, 39. What then ſhall I doe? or whither ſhall I fly for help in this caſe? ſhall I direct my ſpeech to the wicked, and denounce the fearfull judgements of God, that are

Iud. 18. 27. *Gen.* 19. 23. 24. 25. Read the whole of the *Lament.* and ſee what wofull miſeries befell *Ieruſalem* for their ſinne, becauſe they would not hearken to the voice of Gods prophets, nor beleeve his threatnings, therefore after many warnings, God brought the judgements threatned upon them. Conſider the wofull deſolation of the Church of God in *Germany*, &c.

are comming upon them for their ſinnes? ſhall I threaten and perſwade them, nay beſeech and begge of them for Gods ſake, for their owne ſoules ſake, and for their countries ſake, to turne with ſpeed from their ſinnes to God by unfained repentance, that they may live, and yet ſave themſelves and the Land, and not wilfully deſtroy both themſelves and it? Alas, they will not heare, they will make but a *mock* at Gods judgements, even then when they are ready to ſeiſe upon them, as they did, *Gen.* 19. 14. and deſpiſe all wholſome counſels; nothing will perſwade, or worke upon

them, but they will continue to be filthy ſtill, and reſolve to goe on in their old wayes, though to their owne ruine, and the ruine of the Kingdome wherein they live; I turne therefore away from them, ſince they will needs periſh in their own ſinfull wayes, and direct my ſpeech unto the righteous ones, for it is *the innocent that muſt deliver the Iſland.* Brethren I hope to have audience in your eares; though eaſe ſlay the fooliſh, and they run hood-wink'd on to their owne puniſhment, and deſtruction, yet I truſt you have learned ſo much wiſdome as to *foreſee the plague, & hide your ſelves*; give

Job 22 30.

Prov. 22.3. *Mic.* 6.9.

give me leave therefore to beſpeake my ſelfe and you in a few words, a word is enough to the wiſe.

Firſt, then in generall, let us looke that we bee true wheat in deed, and not chaffe, that ſo we may indure Gods fanning, and not be blowne away with the wind of perſecution; Let us labour now to have our *poſts beſprinkled with the blood of the Lambe*, that when the Angel of the Lord comes to ſmite, we may eſcape; and to be in the number of the true *mourners* in *Sion*, then God will ſet his marke upon us, that we ſhall not be deſtroyed with the wicked world;

Exod. 12. 23.

Ezek. 9 4

Let us make our peace with God in time, that he may be our *hiding place* *Pſal.* 32. 7. *in the day of trouble*; And betake our ſelves to our *ſtrong hold*, *Prov.* 18. 10. *Nahum.* 1. 7, 8. And to thoſe *hiding Chambers* mentioned in *Eſay.* 26. 20, 21. We muſt runne to God, and not fly from him, and ſhroud our ſelves under the *ſhadow of his* *Iſai.* 32. 2. *wings*, and there we ſhall repoſe our ſelves ſafely in an evill day: O happy and comfortable ſhelter, that alone can defend us from the ſcorching heate of perſecution! It is God alone that can protect us, *Pſal.* 32. 6. that the *flouds of great waters ſhall not come neare us*; or if they doe come neare

eare us, they ſhall not overwhelme us, but we ſhall lift up our heads with joy, even in our greateſt tryals, ſo long as our head is above, the members cannot ſinke; Let us looke that we lay a good foundation, and build upon the ſure and immovable rock, Chriſt Jeſus; Then let the flouds of affliction beate, let the ſtormes of perſecution blow never ſo fiercely, we ſhall *ſtand* firme and ſure; but the ſandy foundation, though it may ſtand in a faire calme, yet in a tempeſt it *fals* to ruine. Let us treaſure up now the comforts of God, and *in the multitude of the ſorrowes of our hearts they ſhal*

Matth. 7. 24, 25, 26, 27.

Pſal. 94. 19.
Pſal. 119. 50.

refreſh our ſoules. They will be as cold water to allay the heat of our firie trials, be they never ſo hot, and as *Aqua vitæ* to revive us in our qualmes and ſwounings, as *David* found in his owne experience; In Gods word we have a ſalve for every ſoare, and a remedy for every diſeaſe, if wee can but make uſe of it, and apply it, let not then the *conſolations of God ſeeme ſmall unto us.* Iob. 15. 11.

Secondly, and more particularly, Let us duely weigh, and diligently practiſe and follow theſe few directions.

1. Reforme our ſelves.

1. Let us every one beginne at home, and labour firſt to reforme our ſelves

ſelves, every one to mend one; to that end we ſhall doe well, and it were but needfull in a matter of ſo great moment, every one to ſet a part a day and a time, wherein to ſequeſter our ſelves apart, and goe alone from all company, and lay aſide all diſtracting thoughts of the world, that now we may deale ſeriouſly as in the ſight and preſence of God, as if we were now to hold up our hands at his barre to render an account of al that we have done, and *ſearch* throughly, and impartially to find out all and every ſin, Our guiltineſſe of *Adams* tranſgreſſion, our originall corruption, our innumerable

Lam. 3. 39. 40.

merable actuall ſinnes, both in thought, word, and deed, and ranſacke every darke corner of our hearts by the light of Gods holy Law; and doe this ſpeedily *before the* decree *come forth*, before God come to *ſearch* us as he threatens in 1 *Zeph.* 12. And *commune with our owne hearts* in ſecret, and be ſtill; and *conſider our wayes*, *Hag.* 1. 5,7. and *every one ſay, what have I done? Jer.* 8. 6. ſo much to provoke the Lord to anger both againſt my ſelf and the whole Land? And begge of God to *ſearch and try us*, to diſcover the deceitfulneſſe of our owne hearts unto us, as *David*, that we may

Zph 2 1,2.

*Pſal.*4 4

Pſal. 119 59.

Pſal. 26. 1. 2.

humble

humble and afflict our ſoules with unfained ſorrow for our ſinnes being thus found out, and *judge* our ſelves deepely for them, that we be not judged of the Lord, that we may cry mightily unto the Lord for the pardon of our ſinnes, and ſue out our atonement at the throne of grace through the bloud of Chriſt, that we may renew our covenants in ſerious manner before the Lord, to forſake and abandon all and every ſin in time to come, and to cleave faſt unto him with full purpoſe of heart in a conſtant obedience to all his commands.

Pſal. 139. 23, 24.

1 *Cor.* 11. 31.

Now the ſpeciall ſins which

Special sinnes of godly men.

which are usually most incident to such as professe Gods name, are such as these, which we should truly repent of and amend; Formality, *lukewarmnesse*, unworthy walking of the Gospel, too much *fashioning* our selves according to this evill world, following too much the common corruptions of the times, abating of our former zeale, and *forsaking our first love*, earthinesse, and dunghill-mindednes, pride, and hypocrisie, censoriousnesse, and uncharitableneſſe, unthankfulnes, discontentedneſſe, neglect of our watch, want of stirring up our selves, and stirring up of others to take hold

Rev. 3. 19.

Rom. 12. 2.

Rev. 2. 4, 5.

of

of God in that ſerious manner that we ſhould, ſtrife, and contentions, backbitings, ſecret whiſperings, unfaithfulneſſe in our callings, deceit in our dealings, exceſſe at our tables, vanity in our attire, idling away our precious houres, not redeeming the time becauſe the dayes are evill, inordinate uſe of things otherwiſe lawfull, unfruitfull converſing together not edifying one another, and praying in the holy Ghoſt, want of circumſpection, not looking exactly to our wayes, walking with an even foote, labouring to keep a clear conſcience both towards God and man, not reforming

forming thoſe whom God hath committed to our charge, our ſleightly ſanctifying Gods holy Sabbaths, heartleſſe and liveleſſe performances, weariſomneſſe of holy duties, and inconſtancie in Gods wayes, our ſelfe-love, and ſelfe-ſeekings, unproficiencie by the meanes of Grace, want of hatred of all idolatry, ſuperſtition, and prophaneneſſe, not mourning for the ſins of the times, want of bowels of compaſſion towards the diſtreſſed Churches of God abroad, and our afflicted brethren at home, regardleſneſſe of the workes of the Lord, our great and ſtrange ſecurity, not being awakened

wakened at Gods judg-
nents, nor ſo deeply af-
ected with the ſenſe of
pirituall evils as wee
hould, or not ſtriving
with all our might to
acifie Gods wrath, by
valking every way an-
werable to Gods ſevere
ealings with his poore
iſtreſſed Churches a-
road, and at home, &c.
Now let us looke upon
heſe and ſuch like our
ins as the onely workers
of all our woe, and know
hat we carry the worſt
enemies within us, even
n our owne boſomes, let
us then take a holy re-
venge upon our ſelves,
upon our deareſt luſts, as
our moſt deadly foes, and
ſeeke the death and ruine
of

of them which would b
the ruine of us, and the
neither men nor Devi
ſhall be able to hurt us,
our owne wicked trea
cherous hearts doe no
betray us into thei
hands.

2. Reforme our families.

Secondly, as we ſhoul
thus throughly reform
whatſoever is amiſſe i
our ſelves, ſo in the nex
place we ſhould labou
throughly to reforme
what ever is amiſſe in our
families: to that end wee
ſhould ſet apart extraor-
dinary dayes of humili-
ation, wherein to ſearch
out the moſt ſpeciall ſins
in the family, thoſe *A-*
chans that trouble all *If-*
rael, and bewaile them
before the Lord, and

Ioſh. 7.

purge

rge our houſes from *ols*, and take away eve- execrable and accur- d thing that provokes od to anger againſt us, r families & the Land; d reſolve with *Joſhua*, at whatſoever others o, yet *we and our houſholds ill ſerve the Lord* on- ; were not this the eſt way to mend the hole? If every Chri- ian would thus begin at ome, and ſee to the re- formation, firſt of him- ſelfe, and then of his family?

Gen. 35. 2.

Ioſh. 24. 15.

Thirdly, as wee muſt beginne at home, ſo wee muſt goe abroad and ſtir up others alſo to the worke of the Lord, as they did in *Malachies* time;

3. Stirre up others.

time; for even our *Jo-*
nahs are apt to *sleepe* i
stormes, therefore w
should *awaken* and rou
up one another, as the
did *Jonah*, and *consid*
one another to provoke on
another to love and t
good workes. And *ex*
hort one another daily
whilest it is called t
day, lest our hearts b
hardened through the de-
ceitfulnesse of sinne, and
be so much the more stir-
ring herein, by how
much the more wee see
evill dayes are approach-
ing and hasting upon us;
and shew one another the
danger we are in, how
the fire of Gods wrath
beginnes to kindle a-
mongst us, and our neigh-
bours

Ion. 1.6.

Heb. 10 24,25 εἰς παροξυσμὸν ἀγάπης. *Emph.* a παρὰ & ὀξυς *acetum. Piscat.* & *nos acuamus* such a provoking, as when a mans teeth are set on edge.

Heb. 3.13.

urs houſe is already on
e, and we are like to be
utterly undone, there-
re we ſhould call in for
de, and cry mightily
r helpe, and awaken up
hers, even in the mid-
ght of our ſpirituall
umbrings, and deep ſe-
urity, that we may eve-
one bring the bucket
the teares of true re-
ntance to quench that
arfull fiery flame of
rath inkindled againſt
s, before it burne out to
e hotteſt, and utterly
onſume us, the worke is
reat, and we had neede
et as many hands there-
nto as we can, and if we
ere but ſtirring, how
ight we gaine in a ſhort
imer and ſo much fur-
ther

Heb. 12.29.

ther the worke of the Lord, neither is it enough to doe this coldly and ſuperficially, but by many preſſing and undeniable arguments, drawne from the evilneſſe of the times, we ſhould labour to inforce the neceſſity hereof one upon another, and to doe it moſt affectionatly and conſtantly, as *Paul*, who warned them *night and day with teares*, ſpeaking of the evils that ſhould befall them after his departure, to make them more watchfull and ſtirring to prevent them.

AB. 20. 31.

Fourthly, we ſhould labour to be ſo much the more *ſtrict* in our courſe, by how much the more looſe

4. Be ſtrict in your cou,ſe.

looſe and corrupt the dayes & times be wherin we live, like bright orient *ſtarres*, the deeper we goe in the darke night of blacke and diſmall times, the brighter wee ſhould ſhine; and if with *Noah* wee *walke uprightly* with God in our generation, we ſhall ſafely repoſe our ſelves in our Arke, when the wicked world are at their wits end, and with ruefull lookes and bitter outcries expect nothing but death and deſtruction every moment; it is only a ſtrict and exact walking with God now in the times of proſperity, that will uphold our ſoules with ſolid comfort in

Epheſ. 5. 15. ἀκριβῶς περιπατεῖτε.

Phil. 2. 15. 16. *Gen.* 7.

Eſa. 38. 3.

Eſa. 38.3. in the dayes of adverſity; whereas a more looſe walking will breed much woe, and prove the moſt intolerable burthen to cruſh and preſſe us down in evill times; for it is the guilt of ſinne, lying upon the conſcience, that puts a ſting into the croſſe, and makes it intolerable to be borne; if all be ſound and right within, we will cheerefully undergoe all outward troubles; *The ſpirit of a*
Prov. 18.14. *man will beare his infirmities, but a wounded ſpirit who can beare?* Get and keepe peace with God then, and peace within, and all outward troubles ſhall no more hurt us, then a great noiſe in the

ratling

ratling of the tiles on the top of the houſe hurts thoſe within the houſe; it is becauſe we walke ſo looſely towards the Lord, and wander from him, that he ſets up wicked men to be as his rods to ſcourge us, to bring us home againe, that our enemies are *chiefe*, and we the *tayle* becauſe of the *multitude* of our tranſgreſſions, as the Prophet acknowledgeth of *Ieruſalem*. If our wayes did pleaſe the Lord, how would he *make even our enemies to be at peace with us?* and turne the heart even of an *Eſau* towards us, that we ſhould ſee their face as the face of God, that is, ſee a ſpeci-

Lam. 1. 5.

Prov. 16. 7.

Gen. 33.

all hand and cleare evidence of his favour toward us in over-ruling their hearts. Hereby I know (ſaith *David*) that thou favoureſt me, *becauſe mine enemies doe not triumph over me.* Yet that I may not be miſtaken, I doe not ſay it is alwayes, and infallibly a token of Gods favour, or diſfavour, when we have many enemies that riſe up againſt us, or none, for no man can tell *love or hatred by all that is before him*; that is, he cannot judge infallibly, whether God love him, or hate him, by any of theſe outward occurrences; for a man may be eminent in holineſſe, and walke exactly with God,

Pſal 41.11.

Eccleſ. 9.1.

God, and yet have many enemies, as uſually ſuch have moſt, and yet they prevaile not, nor have any juſt cauſe to triumph over them; and on the contrary ſide, a man may bee a very wicked man, and yet be fawned on by the world, for *the world will love his owne*; And a Church and people may keepe cloſe with God, and keepe covenant with him, and yet God for their tryall, or other ſecret ends beſt knowne to himſelfe, may ſuffer his, and their enemies to have the upper hand, as the Church ſeemes to intimate ſo much: but if we will have infallible tokens of Gods favour, we

Iohn 15.19.

Pſal. 44.

muſt goe further and try whether we have true and ſanctifying graces, wherby we are infallibly evidenced to be Gods people, and then theſe outward bleſſings are tokens of Gods love to ſuch only, and not ſimply, and in themſelves conſidered, yet notwithſtanding in Gods ordinary and uſuall way he ſeldome gives his people over into the hands of their enimies, but it is for their ſinnes, and revoltings from him, and it is a token of his diſpleaſure towards them, when he fulfils that heavie threatning upon them, *Becauſe yee ſerved not mee cheerfully and obediently in the abundance of all things,*

therefore

therefore ſhall you ſerve your enemies in griefe and ſorrow of heart, in hunger and thirſt, and nakednesſe, and in the want of all things all your dayes; Becauſe yee would not bear my ſweet and eaſie yoke, the enemie ſhall put a yoke of iron upon thy necke; thus God deales in juſtice with his owne people to learne them to diſtinguiſh betweene the *ſervice of him a good God*, and the *ſervice of a cruell enemy*; So he dealt with his *Iſrael* of old; So he dealt with *Solomon*, and with *Aſa*; For the Lord will be with his, whileſt we be with him, but if we forſake him, he will forſake us, as the Pro-

Deut. 28.47, 48.

2 Chron. 12.
2 Chron. 16 9.

*Pſal.*119 75. phet told *Aſa*, and ſtill, as in reſpect of us, the cauſe is juſt, when the Lord deales thus with us; Our ſafe and ready way therfore ſtill is in this caſe to ſearch out our looſe and careleſſe walking towards God, and judge our ſelves for it, that wee may not be judged of the Lord, to fall to wreſtling with the Lord by prayers and teares, and if as Princes we can *prevaile with God*, we ſhall prevaile againſt *men*.

Gen. 32.

5. A moderate uſe of all earthly things

Fifthly, let us moderate our affections toward the things of the world, and ſit looſe to all things here below, and practiſe an holy *ſobriety* and temperance in the uſe of them

1 *Pet.*5.8. all:

all: and learne to *watch and be ſober*, to follow that needfull Caveat of our Saviour, to take heed that our hearts be *not over-charged*, or preſſed downe with ſurfetting and drunkenneſſe, and the cares of this world, and that day come upon us at unawares. Even the beſt of us are too apt to runne out into exceſſes, and to ſurfet upon theſe earthly delicacies; and the exceſſive uſe of theſe temporall things (which are otherwiſe in themſelves lawfull) doth cauſe ſuch a ſpiritual giddineſſe, and ſo benumme, and beſot our ſpirituall ſenſes (as it were) that we are altogether unfit for the

Luke 21.34.

well weilding, and wiſe managing of ſo great imployments, as the ſerious ſetting of our ſelves to ſeeke both our owne private and the publike welfare of the Church and Common-wealth: The more intenſively our hearts are ſet upon theſe things, the more they are taken off from better things; and cannot with that utmoſt intention of ſoule that it ſhould, ſet upon the maine workes of greateſt conſequence that moſt concernes us; And I am perſwaded, this is the very thing that doth ſo deaden the hearts of Gods people, that they are no more awakened, nor their hearts no more inlarged

inlarged to call upon Gods name in theſe times of need, in that earneſt manner as they ſhould, becauſe we are ſo glutted and intoxicated with our long peace, and proſperity, and the worlds ſweet Syrene ſongs have ſo inchanted us, that we cannot get our hearts to be truly ſenſible of judgements, eſpecially of ſuch as are ſpirituall; that we are not ſo deeply affected therewithall, as to doe the utmoſt that lies in us to prevent them; How can we mind this *one thing neceſſary* as the maine, when we cumber our ſelves about ſo *many* needleſſe matters? but like ſilly birds we ſit ſing-

ing and chirping, not dreaming of any danger till troubles come ſuddenly upon us, and wee be taken as a *bird in the ſnare*, becauſe we watched not againſt the ſnare that is laid for us in every creature, but intangled our ſelves with the affaires of this life. Nothing doth more eate up the very heart and life of ſpiriituall joy, which is the *ſtrength* of a Chriſtian, to ſupport him in the worſt times, then the letting the heart looſe to theſe terrene joyes and tranſitory pleaſures; when we moſt ſatiate and glut our ſelves with fleſhly delights, we have leaſt delight in God, and are moſt dull and unfit

Eccleſ.9 12.

Nehem 8.10.

fit either to doe or ſuffer any thing for God; and we ſhall find it true by woefull experience, the more we ſurfet now upon our long peace and proſperity, and the more ſecure we grow, the heavier will be the day of adverſity when it comes; the croſſe will bee ſo much the more bitter, by how much the ſweeter theſe things have beene unto us; it will be even death to us to part with the world, when our affections have beene faſt glued to the things of the world; the deluge was ſo much the more terrible to the old world, becauſe they were drowned before in theſe *ſenſuall*

delights.

ing and chirping, not dreaming of any danger till troubles come ſud-
Eccleſ.9 12. denly upon us, and wee be taken as a *bird in the ſnare*, becauſe we watched not againſt the ſnare that is laid for us in every creature, but intangled our ſelves with the affaires of this life. Nothing doth more eate up the very heart and life of ſpiri-rituall joy, which is the
Nehem 8.10. *ſtrength* of a Chriſtian, to ſupport him in the worſt times, then the letting the heart looſe to theſe terrene joyes and tranſitory pleaſures; when we moſt ſatiate and glut our ſelves with fleſhly delights, we have leaſt delight in God, and are moſt dull and unfit

fit either to doe or ſuffer any thing for God; and we ſhall find it true by woefull experience, the more we ſurfet now upon our long peace and proſperity, and the more ſecure we grow, the heavier will be the day of adverſity when it comes; the croſſe will bee ſo much the more bitter, by how much the ſweeter theſe things have beene unto us; it will be even death to us to part with the world, when our affections have beene faſt glued to the things of the world; the deluge was ſo much the more terrible to the old world, becauſe they were drowned before in theſe *ſenſuall*

delights.

Matth. 24. 38. 39. *Matth.* 24. 12. *delights.* Oh let not iniquities *abounding* be loves *cooling*, but rather let us labour to have our love the more inflamed, as *David*, when men went about to make void Gods Law, Oh, then (ſaith he) *Pſal.* 119. 126, 127. *how doe I love thy Law?* *Cant.* 8. 6, 7. Then love will bee as *ſtrong as death, and many waters ſhall not quench it.* What a ſhame is it, and how much to be lamented by us, that notwithſtanding God cals to faſting, to weeping, and mourning, and girding with ſackcloth, we ſhould be ſo farre from anſwering the call of God, that we ſtill runne more out into exceſſes, and give our ſelves to feaſting, and

to

to bravery, and making merry, and will not abate one jot from our backes, from our bellies, from our vain ſports, and paſtimes, from our laviſh expence of many precious houres, in eating and drinking, and merry meetings, ſo that our tables become a ſnare unto us? Is this the temperance and ſobriety that ſhould be in Chriſtians? or doe wee ſtrive ſo much the more to exceed in pride and vanity, in all ſtrange faſhions in apparell, in all coſtlineſſe and curiouſneſſe in dyet, to be ſo much the more riotous, by how much the more we had need labour to be ſober, and watching to prayer? and

ſo

ſo keepe as it were a continuall faſt unto God? Brethren I beſeech you conſider it, for I ſpeake not this to the prophane world, but to you that profeſſe Gods name, and yet faſhion your ſelves ſo much according to this preſent evill world, who in ſtead of contending for the *faith*, contend for the *faſhions*, and become patternes of pride, and exceſſiveneſſe to others, whereas yee ſhould be examples of ſoberneſſe, and ſhew forth to the world by your Chriſtian moderation in eating and drinking, in apparell, in all your dealings in the world, that you are not in

Rom. 12.2.

Iude 3.

in deed of this world, but ſeeke after a better world.

Sixthly, be full of mercie, and fruitfull in all good workes, *Matth.* 5. 7. *Bleſſed are the mercifull, for they ſhall obtaine mercie*; If we pity others in miſery, God will pity us, and ſtirre up others alſo to pity us in our diſtreſſe; and the more mindfull we are of the afflictions of *Joſeph*, and the more tender bowels we beare towards the Saints now to communicate to their neceſſities, the better we are like to fare when the like troubles befall our ſelves. Therefore the Wiſeman exhorts us to lay out our ſelves

6. Fruitfulneſſe in well-doing.

See a cleare and full proof hereof in *Pſ.* 41. 2, 3. & 37. 25, & 33. 19. *Amos* 6. 6.

ſelves *freely* this way, to give a *portion to ſeven, and alſo to eight*, becauſe wee know not what evill ſhall be upon the earth; *Whileſt we have time* then and opportunity, let us doe good unto all, eſpecially to thoſe that are of the houſhold of faith: And be *rich in good workes*, that we may lay up a good foundation againſt the time to come; and not onely be mercifull to men, but holy to God, and righteous in all our dealings with men; and going about continually doing good; as Chriſt did when hee was here upon the eath; and labour to be *filled with all the fruits of righteouſneſſe*;

Eccleſ. 11.2.

Gal. 6.10.

1 *Tim.* 6.18, 19.

Phil. 1.11.

A fruitfull life will bring much comfort in death, and in the worſt of times, when as the conſciouſneſſe of a barren and unfruitfull life will then be the greateſt cut and wound to the ſoule; Every good worke rightly done, brings a ſecret ſweetneſſe with it; what raviſhing ſweetneſſe then will many good workes heaped up together bring, when they ſhall ſtand up, and plead for us in the evill day? not that they merit any thing at the hands of God, but becauſe uſually God proportions his dealings to us anſwerable to our carriage towards him: *With the pure he will ſhew himſelfe*

Pſal. 18. 20. 10 27.

Pſal. 62. 12.

ſelfe pure, and though he rewarded us not *for* our workes, yet he will render to us *according* to our workes; If then wee would be full of joy in the day of adverſity, let us be full of good fruits in the dayes of proſperity. Be ſtill more watchfull, more mournfull, more prayerfull, more mercifull, more holy, more heavenly, more righteous, more ſober, more conſcionable in our particular callings, more ſtirring in the worke of the Lord, and more ſtirring up of others thereunto; And wee ſhould ſtill doe more when others doe leſſe, and gather ſtrength by oppoſition,

tion, and every way approve our ſelves the better Chriſtians in the worſer times: And if thus we be ſtedfaſt, immovable, alwayes abounding in the worke of the Lord, we ſhall know and find in the iſſue by bleſſed experience, that our labour hath not beene *in vaine* in the Lord.

Matth. 5.47.

1 *Cor.* 15.58.

Seventhly, Let us *redeeme the time* becauſe the dayes are evill, and ſtore up a good ſtock of grace againſt the time of need, and bee wiſe and provident Chriſtians, ſo to husband that little time that we have here to live, that health and ſtrength, theſe ſeaſons and meanes of grace, whileſt a little while

7. Redeeme the time, and ſtore up a good ſtock of grace.

while we do enjoy them, and take all opportunities both of doing and receiving good, and be now ſo painfull, induſtrious, and double diligent, that we may lay up againſt a deare yeare, and have ſomething to live upon in the hardeſt times; that then we may *live by our faith*; ſtore is no ſore, and all will be little enough to beare us up in our greateſt trials, and eſpecially we ſhould bee carefull to ſtore up thoſe winter graces that are fitteſt for this ſeaſon to ſupport us in troublous times, as abundance of faith, of humility, and ſelfe-deniall, patience, Chriſtian courage, fortitude,

Heb. 2.4.

tude, and magnanimity, heavenly mindedneſſe, contentation with our conditions, ſpirituall wiſdome and innocency, and undauntedneſſe, &c. But what a ſad thing will it be to the ſoule, and how will it cut thee to the quick in the evill day; to thinke, How much good might I have done to my ſelfe and others, the to Land at home, and to the Churches of God abroad; if I had beene wiſe, well to husband the time, the ſtrength, the golden ſeaſons, and meanes, and opportunities I once injoyed: whereas now through my witleſſe ſloathfullneſſe, and ſtupid ſecurity, my

Epheſ. 6. 16. *Matth.* 16. 24.

Matth. 10. 16.

my wretchleſſe careleſneſſe, and deſperate negligence I have utterly undone my ſelfe and others, the Land, and the Churches abroad ſo farre as lies in me? So that I have juſtly expoſed my ſelfe to that bitter and heavie curſe of *Meroz*, becauſe I came not forth to *helpe the Lord againſt the mighty*; yet God will ſend deliverance to his Church ſome other way, but *I and my houſe ſhall periſh.*

Ier. 5.23.

Eſther 4.14.

O let not all theſe fare the worſe for our coldneſſe & lukewarmneſſe.

Up then (O Chriſtians) awake, awake (O ye noble worthies of the Lord of Hoſts) and be ſtirring for your God, for your King, and for your Countrey, for the Churches

hes of God abroad, for he Goſpel, for your ives and liberties, and or the lives of your lit-le ones; who knowes out there may be *yet hope n Iſrael* concerniug this hing, if yee would bee out ſtirring, and how much might yee prevaile with God, if yee would out follow him with in-ſtant and fervent cries? Even the unrighteous Judge that feared neither God nor man, was yet overcome by the *impor-tunity* of the Widow, and *ſhall not the righteous Judge of all the world a-venge his Elect, if they cry unto him day and night?* Our Saviour aſ-ſures us, that he will a-venge

Ezra. 10.2.

Iames 5.16.

Luke 18.1.2,3. *to the* 9. *verſ.*

Gen. 18.25.

venge them *ſpeedily*. But if yee let downe your hands, *Amaleck* will prevaile; Ariſe then, what meane you to ſleepe in ſuch troubleſome times? ariſe I ſay, and call upon your God; See yee not how we are all like to ſinke and periſh? *for Zions ſake hold not now your tongues*, and *for Jeruſalems ſake be not now ſilent*, nor give the Lord *any reſt* untill he make *Jeruſalem* the praiſe of the world, untill he cauſe the righteouſneſſe thereof to breake forth as the light, and the ſalvation thereof as a burning Lamp. O pray, and againe I ſay, pray for the peace of *Jeruſalem*, that in the peace thereof

Ion. 1.6.

Eſa. 62.1,7.

hereof you may have peace, oh let not thoſe ad and heavie com- plaints of the Prophets e laid to our charge. *This is Zion whom no man eeketh after, There is none hat ſtirrethup himſelfe to ake hold of thee O Lord.* And *yet for all this wee reſtrained prayer from the Lord.* And that God hould *ſeeke for a man to ſtand in the gap to make up the breach betweene him and his people, and find eene, none that is valiant for the truth*, not a man that executeth judgement and juſtice, that hee might yet ſpare us. Up hen and be doing, bee ſtrong, and of a good courage, and the Lord

Ier. 30.17.

Iſa. 64 7.

Dan 9.13.

Ezek. 22 30, 31.

cr. 5.1.

will be with us; And le
us now doe famouſly i
Bethlem and worthily i
Iſrael, for the glory o
God, and the good of hi
people; and if we can
not prevaile for th
whole, yet we ſhall ſav
our owne ſoules, and i
not that a rich mercie, i
our lives be given us fo
a prey? *Sceke righteouſ*
neſſe, ſeeke lowlineſſe, i
may be yee may be hid i
the day of the Lords wrath
Either we ſhall be taken
away from the evill to
come, or ſupported with
comfort in it, or delive
red out of it, as the Lord
knowes how to deliver th
righteous out of temptation
God will entreat his rem
nant well in the day of
his

Zeph. 2. 3.

1 *Pet.* 2 7, 8.

his fierce wrath, and *ſpare his jewels*; It ſhall goe *well with the righteous*, with thoſe that feare the Lord, even with thoſe that feare before him, that not onely have the true feare of God in their hearts, but walke continually in his feare, in an awe of Gods majeſty, and prepare to meet him in the way of his judgements, for even Gods ſervants may be too ſecure, and ſo provoke God to ſweepe them away in the common judgement; Beſtirre your ſelves then, and let us lay about us with all might and maine, and ceaſe carking and caring for toyes and trifles, and

Mal. 3. 17.

Eſa. 3. 10.

Eccleſ. 8. 12.

1 Sam. 12. 20. *vaine things that cannot profit us*, nor will not availe us in the day of the Lords fierce wrath; and mind this as our onely taske and main buſineſſe, that when we have done our utmoſt herein, we

Luke 21. 36. may be *counted worthy to eſcape all thoſe things that ſhall come* upon a ſinfull and adulterous generation.

Acts 2. 40. Let *us ſave our ſelves from this froward generation.* And keepe our

Iames 1. 27. ſelves *unſpotted of the world.* And, *come out from*

Rev. 18. 4. *amongſt them*, and not be partakers of their ſinnes, leſt we be partakers of their plagues. The day of judgement may come ſuddenly upon us, or particular judgements ſudden-

ſuddenly ſurpriſe us; herefore *bleſſed is he that watcheth and keepeth his arments, leſt he walke na-ed and they ſee his ſhame.* f there be but a *few ames* amongſt us that have not defiled their garments, they ſhall walk with Chriſt in white, for they are worthy.

Rev. 16. 15.

Rev. 3. 4.

CHAP. II.

Directing Chriſtians how to walke with God daily, and how to carry themſelves in all times.

NOw if we would goe on in a Chriſtian courſe with comfort, and perſeverance, we muſt

Lay the foundation ſure in ſincerity.

look, that firſt, and above all, we lay the foundation ſure, in ſolid truth and ſincerity of heart; For *uprightneſſe brings Chriſtian boldneſſe*, and cheerefulneſſe, and it is truth onely that will hold out. Let us looke then that we be truely and ſoundly humbled in the ſight and ſenſe of our ſinfull condition; that we be wholly taken off from our owne bottomes, and bee rightly bottomed upon Chriſt; that out of the ſenſe of our need and indigencie of Chriſt, wee take Chriſt with a complacencie in him, with a love to his perſon, with ſubjection to him as a Lord, with an unfained reſolu-

Prov. 28. 1. *Phil.* 1. 10.

Iohn 16. 8. *Phil.* 3. 8, 9.

Cant. 5. 6. *to the end.*

resolution to part with
all for him; that wee
have faith well rooted
that closeth with Christ
as the chiefest good, that
he lies the very next
thing to the soule; that *Heb.* 5.9.
we desire holinesse by
Christ as much as happi-
nesse; and to be freed *Matth.* 13 44,
from sinne by him as 46.
much as to be freed *Cant.* 2.16.
from hell by him. That *1 Cor* 9.14.
we are *partakers of the Di-* 2 *Pet.* 1.4
vine nature; and made 2 *Cor.* 5.17
new creatures, and are
sanctified *throughout* in 1 *Thes.* 5.23.
soule, spirit, and body;
that we have an experi-
mentall knowledge of
Christ crucified; and
feele by experience the *Phil.* 3.10, 11
power of his death killing
the power of sinne more

and more within us; that we are not onely reſtrained, that we breake not out into the groſſe acts of ſinne, but that we find corruption mortified at the roote; that we feele by experience the *power of Chriſts reſurrection*, rayſing us up more and more to all holineſſe and newneſſe of life; That now we move freely in the wayes of God; that it is even naturall to us to doe good, that wee cannot doe otherwiſe, becauſe we doe not duties now out of morall principles, but from an inward principle of ſpirituall life; not out of ſelfe-love, but out of love to Chriſt; not by our owne

Pſal. 110. 3.

Phil. 2. 20.

2 *Cor.* 13. 8.

wn ſtrength, but by the
rength of Chriſt; that
e grieve for ſinne as it
an offence to God, and
ate all ſinne for the fil-
y nature of it, and love
olineſſe for the beauty
it; that we delight in
l Gods wayes at all
mes, and in our ſelves,
nd in others, ſo far as we
e the image of holines
amped upon our ſelves,
nd them; that wee de-
ote our ſelves wholly
ver to Gods ſervice, and
he inward bent of our
oules ſtands conſtantly
owards him; that wee
ime ſincerely at his glo-
y in all; and endeavour
othing more, then how
to pleaſe him in al things;
that it is at leaſt a conti-

2 Cor. 5. 14.

Ioh. 15. 5. with Phil. 4. 13.

2 Cor. 7. 10.

Pſal. 97. 10.

Pſal. 119. 6. 104. 1, 2.

Iob 17. 9.

1 Iohn 3. 14.

Rom. 12. 1.

Iſa. 26. 8.

1 *Cod.* 10. 31. nuall burthen to our soules, that we come so short in al these as touching the measure; and that we strive hard forwards toward perfection; I summe up all together for brevities sake; Let us search then for our evidences out of the Word, and triall by the touchstone, that when we come to be weighed in the ballance of the Sanctuary, we be not found too light, and have our evidences ever ready at hand, and keepe them faire and cleere from blotting and blurring, and take heed there bee not any flaw found in them, for that will cause much griefe and trouble

Colos. 1. 10.

2 *Cor* 7. 1.

to

to us, if either our evidences be to ſeeke, or doe not plainely appeare, or there be ſome doubt when we are put to it to try our title for heaven.

2. A daily practiſe.

Secondly, when wee have thus in the firſt place laid the foundation ſure, then we ſhould reare up the building as faſt as we can; to that end let us obſerve and follow this daily practiſe; Let us labour to have our hearts wel ſeaſoned every morning with Gods preſence, ſo ſhall we ſavour of him all the day after: let prayer bee as our locke and key to open the morning, & to ſhut in the evening; draw neere to God, and he will draw neere to us;

us; Let us take every morning a good draught of sound humiliation, and walke up the mount of holy meditations, and draw in the sweet aire and breath of the word of God, so shall we keepe our soules in health; Let us doe all that ever we doe, simply for God, and as to God; Let him be our *Alpha* and *Omega*, as we receive all from him, so returne all to him againe; Let us now accustome our selves to see God continually, that he may be all in all unto us; In good things, behold his *mercies*, and thereby learne to *love* him; In evill things, behold his *judgements*, and thereby learne

Rev. 1. 8.

learne to *feare* him; Let us enter into a daily examination of our wayes, and sue out a daily pardon for our daily sinnes at the throne of grace, and apply Christs merits, and sufferings, and perfect obedience afresh unto our soules every day by a renewed act of faith, and draw more vertue from him daily; and goe more out of our selves in a selfe emptinesse, and fetch of his fulnesse, that we may receive grace for grace; Let us exercise our selves to live daily that merry life of faith, considering our heavenly Fathers liberall allowance; what store of precious promises he hath made

1 *Ioh.*2.1,2.

*Ioh.*1.16.

made in his Word, if we
2 Pet. 1. 4. can but apply them, feed upon them, and ſucke abundant ſweetneſſe, ſtrength, and conſolation from them, and live by faith in them in all eſtates
Ier. 31. 34. freely to pardon our ſins:
Mic. 7. 18, 19. to ſubdue our iniquities, to heale our back-ſlidings, to inable us to duties, to paſſe by our frailHoſ. 14. 5. ties, to accept our true deſires and weake endeaEzek. 36. 27. vours, to worke all our workes in us and for us, to give us an heart to
Mal. 3. 17. pray, and anſwer before
2 Cor. 8. 12. we call, to feed us with
Iſa. 26. 12. the dainties of his houſe, and to ſatisfie us with
Pſal. 10. 17. the rivers of his pleaſures, to teach us to proEſa. 65. 24. fit by his inſtructions and

correcti-

corrections, to be with us in all our troubles, to comfort, ſtrengthen, ſupport, and deliver us, to ſhield us from all evill, to beſtow all good upon us, to ſtrengthen in, and deliver from temptations, to vanquiſh all enemies, to counſell in all doubts, to ſupply all our wants, to turne all to our good, to be our God, and the God of our ſeed; and in ſhort, take that one for all, to be a *Sunne and a Shield*, to give all needfull grace here, and glory hereafter, and to withhold no temporall good from us, if we walke uprightly before him; what would we more? is not here a rich portion? what aile

Pſal. 36. 8.

Pſal. 91. 15.

Gen. 15. 1.

2 *Cor.* 12. 9.

Pſal. 73. 24.
Phil. 4. 19.
Rom. 8. 28.
Gen. 17. 7.
Pſal. 84. 11.

aile we then? Why doe we walke dejectedly? Is not he faithfull that hath promised? or is he not able to make good his word? Now blessed is he, that beleeveth, all things are possible to him, it is nothing but our unbeliefe makes us impotent, heartlesse, liveleſſe, live but by faith, and we shall live cheerefully, lively, and doe every day more nobly for our God, and enjoy even an heaven upon earth; Let us wind up our hearts every day unto heaven by holy ejaculations, divine raptures, and soule-ravishing contemplations, and looke up to our future glory,

and

nd by faith ſet our
elves as it were in poſ-
eſſion of thoſe full joyes
nd never-fading plea-
ures already; Let us
onſider our royall pre-
ogatives, and duely
eigh how great and
anifold our peculiar
riviledges be, our royall
eſcent and noble birth,
orne of God, our rich
oathing and comely at-
re, the righteouſneſſe of
hriſt, the jemmes and
wels, and precious or-
aments of ſanctifying
races, our fragrant and
doriferous ſent, the
weet odours and incenſe
f our prayers, and ſer-
ices, being perfumed
rough the interceſſion
f Chriſt, our tranſcen-
dent

Iam. 1.18.

Pſal. 45.13. 14.
Eſa. 61.10.

Rev. 5.8.

dent beauty, and comely
proportion, we are all
*Cant.*4.7. lovely, and holy, dele-
ctable in the eyes of our
well-beloved; our good-
ly traine and ſtately at-
tendance, the glorious
*Heb.*1.14. *Eſa.*25.6. Angels; our coſtly and
delicious fare, the Word
and Sacraments; the luſ-
cious promiſes, the *refi-*
ned wines of ſoule-chee-
ring, and ſweet refreſhing
*Pſal.*16.3. conſolations; our noble
companions, the excel-
*Heb.*5.16. lent and reſplendent
Saints; our favour with
*Pſal.*34.15, 17. the great King of Heaven
and Earth, that wee can
goe boldly unto the
throne of grace, and put
up our Petitions, and be
ſure to ſpeed both for our
ſelves and others; our

rge revenues and poſ-
eſſions; All the earth is
urs by right; our ſump-
ious Palace, we are
eires apparent to the
Crowne, and Kingdome
f Heaven, and free De-
iſons of that new *Jeru-*
ſalem above, where wee
ave large Manſions, a
lorious and an eternall
ouſe, whither the fore-
nner, our elder brother
Chriſt Jeſus, with whom
ve are heires and co-
eires, is already entred
nd gone to prepare a
lace for us, and will
ome againe and receive
s to himſelfe, that where
e is, there we alſo may
e; Now the conſidera-
ion of this our high cal-
ing ſhould cauſe us to
diſdaine

1 *Cor.* 3. 22, 23.

Luke 12. 32. *Rev.* 21.

2 *Cor.* 5. 1.

Ioh. 14. 1. 2, 3.

Rom. 8. 17.

diſdaine the committing of the leaſt ſinne, and worke in us a holy ſcorn to doe the Devils baſe drudgery; *What, ſhall ſuch a man as I doe this?* Doth it become a Prince to doe baſe offices, to mind low and meane things? much leſſe doth it become the heires of glory to defile themſelves with baſe and ſordid employments, to mind theſe low and inferiour things: Their actions ſhould be all noble and generous, and their thoughts and ſpirits high, ſutable to that high condition whereunto God hath advanced them; not that we ſhould be lifted up with pride con-

Nehem. 6.11.

onſidering what once
e were, and how free-
we are exalted, but
at we ſhould reſerve
ur ſpirits for better
ings, and *ſeeke glory,*
nour, immortality, and
ernall life, and diſdaine
be diſloyall to our
eareſt Lord, who hath
ooked upon the low de-
ee of his ſervants, and
one us ſuch honour as
o eſpouſe us to him-
elfe.

Rom. 2. 7.

Let us humble our
elves every day to walke
ore cloſely with our
God; and keepe our
elves in his love, and
ake heed of any thing
hat may cauſe a diſtance
etween him and us; If
arthly fumes ariſe, and
clouds

Mic. 6. 8.
Iude 21.

clouds interpose, let u
dispell them speedily b
repentance, that the *So*
Mal 4.2. *of righteousnesse may ri*
with healing in his wing
and refresh our soule
with the wonted brigh
beames of the light o
his countenance, spring
ing from his all-pleasin
face; resolve speedily t
returne againe to our fir
husband, for our own
experience will tell us i
Hos. 2.7. was far *better then, the*
it is now; Let us cheris
our communion wit
God daily by the con
stant performance of a
holy duties in secret; an
maintaine an holy fami
liarity with him; whe
we are alone, let us be
taken up with holy Soli-
loquies

quies, and be ſtill talk-
g and walking with our
God; Let not our
houghts wander, but
eepe them ſtill buſied on
me good ſubject; when
e are in company, let
s ſpeak ſtill the *language*
Canaan, and let our
peech bee gracious and
end to *edifying*; Let us
oe, and receive all the
ood we can from o-
hers; Let all our acti-
ns be *according to rule*,
et us doe nothing with-
ut our warrant from the
he Word; let us be dili-
ent and conſcionable in
ur particular callings,
nd ſtrive to doe earthly
uſineſſe with an heaven-
y mind; and *endeavour*
ur ſelves herein with all
our

Epheſ. 4. 29.
Gal 6. 16.

Acts 24. 16.

our might how *to keep always a cleere conſcience void of offence both toward God and man*; in our eating and drinking, ſleeps lawfull recreations, and all earthly delights, le us be ſober and tempe rate; uſe them not to eagerly, nor ſpend to much time in them, bu onely ſo farre as thereb we may be better fitte to walk with God in ou generall and particula callings; ſpend no tim idly and unprofitably but be alwayes well-do ing. Let us watch againſ the ſnare that is laid fo us in every creature, ever in the uſe of things law full, and take heed of ex ceſſe, and carry alwaye

a godly

godly jealouſie over
ur deceitfull hearts; and
e much and often in
oule-ſearching, and ſtand
wayes upon our guard,
king heed of ſecurity
any wiſe; for a lively
ourſe of Chriſtianity
vill not be held and
naintained without pain-
ulneſſe and diligence;
nd this we ſhall find
r our better incourage-
ent, that one dayes
loſe walking with God
vill yeeld us more ſound
eace and ſolid comfort,
nen many dayes more
oſely and careleſſely
ent. In ſhort, let us be
very day more holy,
eavenly, and fruitfull
nen other, and ſtill bee
hriving and *growing*

1 *Theſ.* 4 1.
3 *Iohn* 2.

Chriſtians, and take a vie
of our daily works, & ſ
how our *ſoules proſper*: t
more we do for God, t
greater ſhalbe our rewar
we ſhall have an *hundr*
Matth. 19. 29. *fold* in this world, and
the world to come *li*
everlaſting; Let us labo
then to walke with elev
ted and raiſed-up ſpiri
above the reach of th
world, and drive the trad
of Religion to the heigh
1 *Cor.* 12. 31. *Let us covet earneſtly t*
things that are moſt exce
lent, and be ambitious
gaining all opportunitie
of bringing more glor
to God, and ſerve him i
ſtantly night and day
and beſtow the top an
creame of our utmoſt en
deavours, the ſtrength an

choyce

noyceſt of our beſt af-
ctions upon him; and
hat we doe for him, let
not doe it coldly and
y halfes, but doe it ful-
, and with all our
ight; of all tempers
e cannot brooke *luke-*
armneſſe, his ſtomacke Rev 3. 16, 17
ſeth againſt it with loa-
ing, and deteſtation;
et us watch then againſt
l the quench-coales of
ur love to God; the
ove of ſinne, the love of
he world, inordinate af-
ection to the creature,
nd take heed of decli-
ing in any caſe, and uſe
ll meanes of quickning
o maintaine, and keepe
ur graces in their full vi-
gor and life, that we may
not onely be Chriſtians,

but lively and ſtirri
Chriſtians, *zealous of*
good workes. Oh conſid
what a ſhame it is th
God ſhould give his b
Sonne for us, and we b
ſtow the worſt on him
a few cold, lame, ſick
and heartleſſe ſervice
and ſpiritleſſe devotion
that our deare Redeem
ſhould ſhed his moſt pr
cious heart-bloud for u
manifeſting therein t
height, and depth, t
length, and breadth
his matchleſſe love t
wards us, and yet th
our love to him again
ſhould runne at ſo low
ebbe, and be ſo ſhallow
and our bowels ſo ſtrai
ned within ſo narro
a compaſſe, that ou
heart

arts are not enlarged
the duties of his wor-
ip and ſervice; Ah, if
e had ten thouſand
ngues, and ſhould weare
em all out in the prai-
s of Chriſt; If we had
n thouſand lives, and
uld live them all over
ith the exacteſt ſtrict-
eſſe that could be, even
ith angelicall perfecti-
n; If we could die ten
houſand deaths, and that
ith the cruelleſt tor-
ures that man could in-
ent, it were too little for
im who hath done and
uffered ſo much for us;
Ah, what flames of di-
ine affection? what
aptures of zeale? what
aviſhments of delights?
what briniſh ſorrowes

and great indignation a
gainſt ſinne? What extra
taſies of obedience ca
be enough for your ble
ſed Lord and deareſt Re
deemer? How ſhould w
ſpeake even of nothin
but Chriſt, reliſh nothin
but the ſweetneſſe o
Chriſt in al his creatures
Expreſſe nothing bu
Chriſt, and his vertues i
our lives, live to Chriſt
die in Chriſt, and par
with all for our ſweet Je
ſus ſake, though it be t
the loſſe of our moſt be-
loved *Iſaaks*, & the ſhed-
ding of our deareſt hearts
bloud? Doe but duely
weigh the unutterable
love of God in giving his
Sonne for us, and let us
be cold Chriſtians if we

can

an; the love of Christ will *constraine* us; wee shall *love much* with *Mary*, if we consider much what is *given and forgiven*, as she did; that the serious thoughts hereof will even transport us *besides our selves*, as it did the Apostles: And cause us to thinke, that if wee had ten thousand hearts to bestow, and that most enlarged and scrued up to the highest pitch of affection, and tendrest dearnesse, it were yet infinitely short of what we owe to our dread Lord and deerest Saviour. Let us consider also how God hath done more for us then all the world besides, in chooſing us alone

2 Cor. 5. 14.

2 Cor. 5. 13, 13.

to himſelfe, when hee hath rejected many millions of others, when we deſerved no leſſe to be rejected then they; therefore he expects more at our hands, that our courſes ſhould be *ſingular*, and above, and beyond all others; that our righteouſneſſe ſhould *exceede* the righteouſneſſe of the ſtricteſt Scribe, and moſt exact Phariſee; that we ſhould ſerve our God with more intenſiveneſſe of ſpirit, and enlargedneſſe of heart, then any Formaliſt whatſoever; Ah, what a ſhame is it, that we ſhould vaſſalize and ſubjugate our noble, and ſublime ſpirits to theſe droſſie, earthly, and low

Matth. 5 47.

Matth. 5. 20.

ow things, whom God
ath advanced ſo high,
s to ſet us above *with*
hriſt in heavenly places; *Eph.2.6.*
That wee ſhould doe as
he moſt and common
ort doe, whom God
nath *ſet apart* alone for *Pſal.4.3.*
himſelfe; or that wee
ſhould ſerve our God
with a common and or-
dinary ſpirit, whom he
hath choſen for his *pecu-*
liar people, to whom he *1 Pet.2.9.*
vouchſafeth his peculiar
favours, and choyceſt
bleſſings, and therefore
lookes that we ſhould ex-
tract even the *Quinteſ-*
ſence of all the powers of
our ſoules, and the *Elixar*
of our rareſt graces, and
moſt choyce performan-
ces, iſſuing from the uni-

ted ſtrength, and utmoſt extenſion of the whole man, and beſtow it upon him who hath beſt deſerved it at our hands; Ah, how ſhould we excel in vertue? what ſingular faith, and patience, and zeale? what fervent love and charity? what rare piety and humility? what brave courage and magnanimity? what noble ſublime carriage and heavenly walking? what ſtretched out prayers and lively ſtirrings in all holy duties? what unparalleld meekneſſe, and unmatchable ſelfe-deniall? what breathings and gaſpings after more grace? what holy ambitions, aſpirings after perfection,

fection, ſhould eradiate and ſhine forth from us? how ſhould we ſtrive to be curious workmen in Gods building, to doe him ſuch a choyce peece of ſervice, as may be to the admiration of all the beholders? that all may ſee and read it in us, that we are *choſen veſſels*, choſen of God to beare forth his name. *Acts 9.15.*

CHAP. III.

Containing helps unto a Chriſtians progreſſe in grace.

FIrſt, and above all other graces, let us labour to grow in that great

1. Grow in humility. 1 *Pet.5.5.*

great grace of *humility*, and ſelf-emptines which makes us capable and fit to receive all other graces; if we take deepe root downwards, wee ſhall bring forth much fruit upwards; How many a goodly profeſſor, of excellent parts and gifts, of great hopes and forwardneſſe, that have ſeemed like *Saul*, higher by the head and ſhoulders then any of their brethren, and farre outſtript and gone before others in outward appearance, have yet come lag behind others, have been blaſted, withered, and come to nothing: when as the poore humble ſoule that ſeemes nothing ſo for-

forward, yet holds his owne, goes on his way, and is ſtill on the thriving hand, ſtill budding and blooming, and brings forth *more fruit in his age*; So, that which our Saviour foretold, ſeemes here to be fulfilled, *Many that are firſt, ſhall be laſt, and many that are laſt, ſhall be firſt*; for why? *To him that hath, ſhall be given, but from him that hath not, ſhall be taken away, even that which he ſeemes to have.* So we read of the ſtony ground in the Parable, there were a ſort of forward Profeſſors, they heare the Word, and heare it with joy, but in time of tryall they are gone, and fall quite

Pſal. 92. 12.

Matth. 20. 16.

Luke 8. 18.

Matth. 13. 21.

quite away; and why? because they were not rooted; Such an one was *Demas*; So we read

Luke 18.9. of a proud Pharisee that stands upon his owne bottome, and prides himselfe in his owne performances, and would needs *justifie himselfe*, and hee goes away unjustified, and without mercy, when as the poore humbled Publican, pleading nothing but his sinfulnesse, and begging free mercy, goes away justified and obtaines mercy; Who more proud then *Paul* before his conversion? how highly conceited was hee

Phil. 3.6. of his owne morall righteousnesse? how did hee thinke himselfe alive?

that

that surely he thought, that if ever there were an honest man living, that he was the man; but when God humbled him, and threw him downe from his horse, and opened his eyes to see and discerne the spirituality of the Law, to see the least evill motions to be sins, to see sinne exceeding sinfull, and to see the sinfulnesse of his nature, now he cries out he is a *dead man*, a *wretched* man, and counts all his owne righteousnesse as *drosse and dung*, that he might bee found in the righteousnesse which is of Christ by faith alone; Now he that was *chiefe of the Apostles*, and the best of Saints

Rom.7.

Acts 9.
Rom.9.

Phil.3.8,9.

Saints, deemes himselfe
1 *Tim.*1.15. the *chiefe of sinners*, and
1 *Cor.*15.8.9. *Gal.*2.20. the *least of Saints*, he lives not now, but *Christ* lives in him; he is content to be nothing, that Christ
*Phil.*4.13. may be *all*; to doe nothing, that Christ may doe all; he exalts the free grace of God in all; *By*
2 *Cor.*15.10. *the grace of God I am that I am*; and renounceth all selfe-sufficiency, Of my selfe I am not sufficient so much as to *think a good*
2 *Cor.*3.5. *thought*, but all my sufficiency is of God; and advanceth the Lord Christ in all; I can doe all things *through Christ* that strengtheneth mee; he is now as a man careless of himselfe, he cares not what he suffers and endures

ndures, though hee be
ven nullified, so as Christ
nay be *magnified* in him,
oth by *life and by death*,
Thus when God intends
o raise a man high, and
o put him upon great
ervices, he brings him
owne very low, as hee
id *Paul*; and none have
roved more eminent
Christians after con-
ersion, then those that
ave been most humbled
t their first conversion.
Above all therefore, I
ay, let us labour [to
loath] our selves with
umility, which is the
nely ornament and dec-
ing grace of a Christian,
hat makes him most
ovely both in the eyes
of God and man; if we
have

Phil. 2. 20.

Τὴν ταπεινοφροσύνην ἐγκομβώσασθε, 1 Pet. 5. 5. comes of κόμβος, a knot; *Innodatam habete humilitatem: sensit humilitatem retinendam esse in animo veluti nodis alligatam ne aspiam excidatur.* Bulling. Erasm.

have never so good parts
and gifts, if wee walk
proudly, how unseemely
are we? and what have
we to be proud of? of our
gifts and graces? alas
they are none of our
owne: we have but re-
ceived them, and if we
have received them, why
doe we boast? If we have
but the least will and de-
sire to doe good, it is a
of God, we give him but
of his owne; of our selves
we have no good thing
at all, but are starke
naught; we have nothing
of our owne but sinne
and even an hell of misе-
ry in our selves: The
heart of man is *deceitfull*
above all things, it is *desperately wicked*, who can
know

1 *Cor.* 4. 7.
Phil. 2. 13.
1 *Chro.* 29. 14.

Ier. 17. 9.

now it? Little doe we hinke our ſelves ſo bad s indeed wee are; and when we are told it, wee annot beleeve it; as *Ha-ael*; Oh we have dog-ged natures, and cruell avage diſpoſitions; we now not of what man-er of ſpirit we are; we ave high thoughts of our *riches*, but know not our *poverty*, *nakedneſſe*, *and wretchednesſe*; What re our ſoules, but even umps of ſinne, and ſinks of all uncleanneſſe? what our bodies, but bagges of lime and filth, rotten carkaſſes that muſt ſhort-y be diſſolved into duſt nd aſhes, and become meate for wormes? what are our riches? nothing; what

Ægrum eſſe, ſignificat eor eſſe mortiferum ægerrimum, ſic Buxtorph.

Rev. 3. 17.
Pſal. 51. 5.

Iob 17. 14.

what our fame, and name, but as vanishing fumes and airy blasts? what our pleasures, but bitter-sweets? what our friends and great allies, but broken reeds, and dying drops, whose breath is in their nostrils? What little cause then have we to be proud of any thing? let us labour then to be quite taken off from all other props, and to be grounded on the true rock, *Christ Jesus*, and we shall stand when others fall; So shall wee approve our selves to be plants of Gods owne planting: for every plant that God plants, he cuts quite off from the old stock, and then ingraffes it

Rom. 11. *with Iohn* 15 2.

it into the new, and then he purgeth it, that it may bring forth more fruit: many are tied only unto Christ, the true stock, by an externall profession of Religion, but are not engraffed into him, nor quite cut off from the old stock by unfained humiliation, but still hang by some one twig, and so can receive no sap, nor juice, nor quickning life from Christ, and therefore they must needs die, and wither, and come to nothing: As ever therefore we meane to hold out, and to be thriving and growing Christians, so let us labour to be truely humble and self-denying Christians.

Secondly,

2. To be convinced of the vanity of the creature, and of the Creators All-sufficiency. *Gen.* 17. 1.

2ly. Another help in our heavenly progresse, is, to labour to be throughly convinced of the vanity of the creature, & of the *All-sufficiencie* of the Creator: for what is the cause of all the out-goings of the soul that we are so off and on & so uneven in our course that we do not hold on our way, but because we are not strongly possest of this, that there is enough in the Creator? And therefore we goe out to the creature for supply? Did we see enough in God to supply all our wants, we would then keepe close unto him, and not wander from him: and did we see how vain and helplesse the crea-

ture

ture is, we would not ſtep
aſide after it; but this is
our miſery, we ſee too
much in the creature, and
too little in God, and
therefore it is that we en-
joy no more of him, be- Pſal. 63. 8.
cauſe we follow not
hard after him: And here
I take it is one of the
chiefe cauſes of the dead-
neſſe of Chriſtians, and
why we are ſo ſlow pa-
ced in the wayes of God;
becauſe we have not our
ſights aloft, but our
wings ſtill flag, and wee
tend downwards to the
earth; that we are dim-
ſighted in the things that
are afarre off, and ſo
quickſighted unto theſe
things that are neere, that
through our long peace
and

and prosperity, and secu
rity in the neglect of o
watch, the love of th
world, and the thing
thereof, hath secretly
and insensibly crept
upon us before we we
aware, and stolen awa
our hearts, and strongl
deaded them to God
wards: that whilst we
have beene playing wit
Iudg. 16. these wanton *Delilah*
we have lost our strengt
as *Sampson*; And the
things have raised such
dust and mist throug
Satans jugling, that th
have even put out o
eyes (as the Philistin
Phil. 1. 10. dealt with *Sampson*) th
we cannot see God, n
discerne the things th
are *most excellent*, that li
fooli

oolish children, while
ve have beene pursuing
fter these painted butter-
ies, we have lost our
ather; whilest we have
t out our loves inordi-
ately to these things, we
ave lost our *first love*;
And where is the Christi-
n that is not declined
ore or lesse? And if we
npartially examine our
lves, we shall find usu-
lly this to be the very
ause of it, that our spi-
its are so inebriated, be-
witched, emasculated,
nd enervated by letting
oose our affections so
uch to these terrene de-
ghts, which we conceit
here is so much worth
n, that we know not
ow to call them in a-

Rev. 2. 4.

gaine; and wee have shamefully undervalue our God, who is infinite ly more worth then a the creatures, if our eye were but open to see it and have caused him t withdraw his presenc from us which is our sup port, & to with-hold th assistance of his spi from us, which woul carry us on smoothly i the wayes of God; n marvell then if we b weake and faint, and lik *Pharaohs* Chariots, driv on so heavily. Now the I beseech you, let us con sider it, and learne some thing out of our own ex perience; and that wil teach us the vanity o these earthly things, a

did *Solomon*, that *vani-*
of vanities, all is but
anity and vexation of
pirit; and *Jonah*, that in
rſaking the Creator,
nd cleaving to the crea-
ure, we doe but truſt in
ing vanities, and ſo for-
ake our owne mercies;
ey promiſe faire indeed,
ut our owne experience
ill tell us, that they per-
orme not that content-
ent which they pro-
iſe; Oh then why doe
e hunt *after vanity*, and
ollow after *leaſing?* why
ot we forſake the foun-
ine of living waters,
nd digge to our ſelves
roken Ciſterns that can
old no water? If a man
hould ſtand and powre
water into a broken Ci-

Eccleſ. 1. 2.

Ionah 2. 8.

Pſal 4. 2.

Ier. 2. 13.

sterne, that it runnes o
as fast as it is powred i
would not every o
laugh at his folly? Ev
so fooliſh and childi
are we whilſt we goe
roving after the creatu
that wee loſe our labo
and loſe our ſelves, a
miſſe of that contentme
we ſeeke, that the cre
ture can no more fill
then water fill a bloke
Ciſterne; but we forſa
the fountaine of livi
waters, that God th
can alone abundantly
tisfie our thirſty ſoule
and will needs goe drin
of puddle waters, whe
we may drinke of th
pure *Criſtall* ſtreames,
the bitter waters of M
Pſal. 36.8. *rah*, or of the waters

death

eath, when wee may rinke our fils of the ri-ers of Gods pleasures, nd of the waters of life. hough all the creatures hould faile us, yet if we njoy the Creator, we ight live comfortably n the want of all, *Hab.* . 17. I appeale to your wne consciences, O all ee that have tasted how racious the Lord hath eene; whether it were ot *better* with you when you kept close to your irst husband, then it is now yee are gone backe rom him? Doe yee find hat comfort and con-ent in the creature, which formerly yee found in your God? or is it not rather darke night with

Hos.2.7.

you, whereas before ye walked in the cleere Sun shine? how sweetly di yee then walke, but how sad and dismall is yo condition now? yo sought for hony, but yo have met with a sting alas, the creature with out God can afford n comfort at all; if yeeld any sweetnesse, is only then when we e joy God in it; why tho doe we not resolve again to returne to our fir husband? did God eve faile us as the world ha done? or what did we see lacking in God th we would needs goe o to seek supply elsewhere where it is not to be found? Doe we not se

Ier. 2. 5.

th

the restlesse condition of all the sonnes of *Adam*? how they moyle and toyle, and tire out themselves, & like the Bee, hop from flower to flower, and try this vanity and the other vanity, and are never at rest, and why? but because they live as *Ephes.* 2. 12. without God, and without Christ in the world? Nay, doe we not find in our own experience, how restlesse our condition is, whilst we have beene wandring from our God? *Psal.* 116. 7. Say then with *David*, *Returne unto thy rest O my soule*, and with him again, *It is good for me to hold me fast by God.* *Psal.* 73. 28. Let us labour to get a clear eye of faith, to get the fogs and mists

of ignorance and unbe
liefe dispell'd, and pra
earnestly for the *Spirit*
wisdome and revelation
that we may discerne a
right; and then wee sha
see a vast difference be
tweene the things abov
and things below, how
worthlesse al these thing
be, and shall wonder a
our selves that we shoul
be so sottish and blind
set our hearts upon such
poore things; Could we
but see God that is invi
sible, and looke up to the
recompence of reward,
how would we looke up
on the glory of a Court
and upon all the pleasures
and treasures of *Egypt*
with an holy contempt
and scorne, as *Moses* did

Heb 11.25. 26, 27.

Could we reliſh more ſpirituall delights, wee would not ſeeke ſo much to patch it up with terrene delight; Did we reſt in God as our portion, wee ſhould find enough in him; Did we but delight our ſelves in the Lord, he would give us our hearts deſire, even as much as our hearts could wiſh; that we ſhould want nothing that is good for us, and then ſhall we runne the way of Gods commandements, when God ſhall inlarge our hearts with a new ſenſe of his love, and we can get our clogs and fetters off from our feete, that we ſhall find abundant recompence in the

Pſal. 37. 4.

sweetnesse of God
wayes, than one day
society with Jesus Chri
and the enjoying swee
communion with God
in keeping close to him
and walking upright
before him, will be bett
then a thousand whe
we stepped aside fro
him, and were wandri
after the creature.

3. Constancy and conscionablenesse in the use of all good meanes.

Thirdly, another hel
in our Christian pro
gresse, is, to be diliger
and constant in the u
of all good meanes, bot
in publike, and in privat
in the daily exercise
grace, in the frequen
communion of Saints, t
watch one over another
to observe how we de-
cline, and to provoke one

Heb. 10. 24.

another

nother to love & to good workes. The hand of the diligent maketh rich; but a ſloathfull Chriſtian is like to come to beggery. But beware here, that our conſtancy in duties turne not into bare formality, for nothing doth more eate out the very life and power of godlineſſe, then a common, cuſtomary, ſleighty, and perfunctory performance of religious duties; as it is woefull to ſee in many that ſeeme to have good affections, that take up their daily taske, and ſet apart ſo much time every day for for the performance of religious duties, but doe them onely as a tedious taske, and of

course, and if so much time be spent in them, they little regard how they doe them, and so from dead duties, they arise with dead hearts, and goe but round in a maze as it were, and bee but where the were, and make but little or no progresse in Christianity. Now I beseech you therefore let, us not rest in the doing of good duties onely, but observe well how duties come off from our inward spirit, and what is the carriage and disposition of our hearts in the performance of them; and measure not our duties so much by tale, as by weight, Marke not so much what,

or

r how much is done, as ow well it is done; not o much the length of ur duties, as the ſtrength f them; not how much me is ſpent in them, but hat heate, and life, and enewing ſtrength wee nd conveyed to us from he Lord in them, and by hem, to enable us to goe n our way with more heerefulneſſe, evenneſſe, nd conſtancy in our hriſtian Courſe.

Fourthly, if we would oe on our way cheere-lly, and ſtill be on the riving hand, wee muſt ot take upon us more urthens then we need, hat is, we muſt not trou-le our ſelves about fu-ure matters, but mind the

4. Beare each dayes burthen with Chriſtian patience, and take no thought for future matters.

the daily taske an
worke we have in hand
and doe the present du
ties God hath set us
bout, and beare eac
dayes burthen with Chr
stian patience, and chee
fulnesse; *Sufficient to t*
day is the evill thereof;
is the folly of man
Christians, and th
which much hinde
them in their Christi
progresse, that they tak
upon them the burthen
many dayes, yea, of m
ny yeares to come, in o
day, by forecasting an
taking thought for tim
to come, what they sha
doe, how they shall liv
and what shall becom
of their posterity aft
them; and how if troubl

Matth. 6. 34.

an

and trials should come, how shall I be able to hold out then? and what if this should fall out, or that other thing come to passe? So that their thoughts, and feares, and cares are never at an end; Alas poore Christian, hast thou not worke enough to doe of thine own, but thou wilt needs take Gods worke out of his hands? thy worke is to doe thy present duty, to walk uprightly before God in his way, to serve his providence in the use of all good meanes, which he hath appointed, and then to leave the care of all future matters to God, both for soule and body, for thee and thine,

thine, when we have done our duty, and use the meanes the best we are able, wee have no more to doe but to commit the successe of all to God, without taking further care or thought, and then he will shew himselfe a God *All-sufficient* to supply all our wants, to dispose of all our matters better then we could doe our selves, and would *shield* off all evils from us that nothing should hurt us, and would be our *exceeding great reward*, to bestow all good upon us, and would carry us through all difficulties he brings us to, and would turne all to the best unto us in the end; What is

Psal. 37. 5.

Gen. 17. 1.

Gen. 15. 1.

Rom. 8. 28.

ot the burthen of one
y sufficient, but wee
ust needs take upon us
e burthen of so many
yes and yeares at once?
hich is even enough to
use us to sinke downe
o deepe discourage-
ent, and so makes us al-
gether unfit for any
rvice or duty either to
od or man: and strange
s to see, how we cre-
troubles to our selves
t of our fancies and
aginary feares, as I
ve seene little children
metimes afraid of their
wne shadowes; some-
mes fighting with their
wne shadowes, and that
seriously as if they
ere true and living sub-
ances; even so childish
and

and fooliſh are we, th
we create reall vexatio
and preſent diſquietne
to our ſelves out of thin
that have no exiſtence,
being, that neither a
nor it may be never ſh
be. Let us be wiſe th
(O Chriſtians) and ta
no more burthens up
us, then God laies up
us; let us not cumber
ſelves about many thin
but goe on our way
the faithfull diſcharge
our duties, both of
generall and particu
callings, and *be careful*
nothing, that is, not
ſtracted or diſquieted
the doing, nor
thoughtfull, anxious
ſolicitous about the eve
of things, but *commit*

Phil. 4 9. μηδὲν μεριμνᾶτε. *Emph.* τὴν νῦν μεριμνᾶν.

God, and then the peace
f God which passeth all
nderstanding, shall *guard*
ur hearts, and minds; *Isa.* 26. 3, 4.
And God will *keepe us in*
erfect peace, if our minds
e thus stayed upon him,
hat we shall runne our
ce when we have *laid*
ide every weight, and cast *Heb.* 12. 1.
ur *burthens* upon the *Esa.* 55. 22.
ord; and goe on our
ay with much more
se, without wearinesse
nd fainting.

Fifthly, let us be much 5. Earnest prayer to God
prayer to God, that
eepeth the feete of his *1 Sam.* 2. 9.
ints, that he would up-
old and keepe our feete
the right way that our
eete may not slide, and
ot be too confident in
ur selves, knowing that
we

we stand not upon our owne legs, nor by our owne strength, therefore if we find but the least desire of good will to serve God in any measure, let us acknowledge it with all thankfulnesse that we have all of God and give him but of *his owne*; and take heed we be not lifted up, lest God leave us and take away his owne againe, to teach us to know it was his, not ours, and if we acknowledge it, and improve that little we have, faithfully and fruitfully, there shall more be given us, even full measure, pressing downe, and running over. When we find our hearts then in any good frame

1. *Chro.* 29. 14.

and

and temper, let us make much of it and cherish it, and walke humbly still in giving God all the honour of his own work, & not sacrifice to our own nets, and pray earnestly to God *to keepe these good thoughts* and purposes in the imaginations of our hearts for ever, and prepare our hearts unto him, that we may still be ready to every good worke; for if God withdraw himselfe and his Spirit but a little, we shall soone be clowne againe, and well perceive that of our selves we can *doe nothing*. Let us follow God then with fervent and unfeigned suits, that he would not take his holy Spirit from

1 Chro. 29. 18.

Iohn 15 5.

from us, but *stablish* us
Psal.51.11,12. with his free spirit; It is
Psal.81.10. Gods promise, if we *aske*
much, we shall receive
Psal.145.19. much, if we *open our mouth*
wide, he will fill them;
That he wil *fulfil the desire*
of those that feare him;
Let us aske then, that our
faith may be *full*; that by
faith, of weake we may
Heb.11.34. be made strong, that we
may be filled with every
grace; And above all
beg the spirit of all grace,
Luke 11.9,10, 12,13. which God hath *promi-*
sed to give to those that ask
him; and when the Spi-
rit shall come upon us in
its might, and fill our
sailes with his sweet and
pleasant gales, we shall
then steere on our course
stedily and smoothly, and
arrive

rrive with speed at our lesired Port, and longed-or Haven, the New Je-usalem, the Jerusalem, the Land of rest above.

CHAP. IV.

Discovering, that though all seeme to desire a quiet life, yet few there be that attaine to live this onely sweet, peaceable, contentfull and blessed life of the Saints.

NOw, how few be there in the world, hat thus walk with God, r live this most blessed fe of faith? How are the reatest part meere stran-ers to this noble and ce-estiall life of the Saints?

Few attain to live the blessed life of the Saints.

The

Prov. 15.4.
לְמַעְלָה
desuper.
Orbita vitæ eruditi superna tendit. Cartw. *Eph.* 2.

The way of life is above t
the wise; above the reach
of al natural men, because
they be of low and base
spirits, and mind onely
the things below, bu
aspire not to the things
that do transcend; they
live indeed, but are dead
whilst they live; for they
want the very life of their
lives, because they *liv*
without God in the world
Men say in their commo
Proverb, [*Any thing for*
quiet life] all seeme much
to desire it, and yet very
few attaine unto it; an
why? because they see
it onely in the creature
which can never content
them, and forsake th
blessed Creator, who on
ly can quiet them, and a
bundantly

bundantly ſatisfie them; we may wander up and downe like *Noahs* Dove in this wide world, but we ſhall find no reſt for our foot, untill we return to this Arke; It is not finite things, but an infinite God that can fill the ſoule, and God as our God in Chriſt that can give it reſt, and ſweet repoſe; The wiſe Philoſophers and exact Moraliſts groaped after true felicity, but could not find the true way to it, becauſe they were ignorant of God in Chriſt. The poore, they envy the rich, and thinke them the onely happy men upon earth, they live the onely brave and merry lives, as

they speake; when as experience shewes that non usually live more vexatious and discontented lives then they that enjoy most of the creature that want for nothing, but have the world at will; a cleare evidence that contentment is not to be found in the creature; and that a *mans life consists not in his abundance*, when as they that enjoy most of the creature, are farthest from it; Had not *Haman* the onely favour of a King, and all the honours and pleasures that a great Court could afford him? but how unsatisfied yet is he? heare how discontentedly he yet speakes; *What doth all this availe*

Luke 12. 15.

me

ne ſo long as I ſee Mor- *Eſter* 5.13.
decay *the Few ſitting in*
he Kings gate? Oh what
nares and thornes are
heſe things? *They that*
will be rich, fall into divers
emptations and ſnares, and 1 *Tim.*6.9,10
ierce themſelves through
with many ſorrowes; Oh the
ares in getting, the feares
n loſing, the reſtleſſe
ayes and unquiet nights
uch doe poſſeſſe! I ſpeak
f ſuch rich and great
nen onely as are *rich in* *Luke* 12 21.
he world, and not rich in *Pſal.*17 14.
God, as have their *portion*
n this life onely. Now
hen conſider (O all yee
aine ſonnes and daugh-
ers of *Adam*) how miſe-
ably, and wretchedly
yee teare out your tedi-
ous dayes, your infancie

and childhood is spent i
crying and whining, eve
in nothing elſe but a con
tinuall unquietnes, in mee
toying and trifling befor
you know your righ
hand from your left, o
underſtand what you do
And when you come t
more underſtanding, yo
will not yet learne to un
derſtand the things tha
belong to your peace, no
Eccleſ. 12.1. to *remember your Creato*
even yet in the dayes o
your youth; but mi
ſpend the prime, and wa
out the very ſtrength o
your dayes in followin
after the wanton luſts, an
vaine delights of youth
of which in the iſſue eve
you your ſelves ſee th
bitter fruit; And when

you

you lanch forth into the deeps, and enter into the married estate, then the cares and troubles of the world flow in upon you, and then you are tossed to and fro, as in the raging Sea; Now yee rise up early, and goe to bed late, and eate the bread of carefulnesse, and moyle and toyle to provide for this child, and the other child, to scrape a little perishing pelfe together, and now your cares, and feares, and troubles, and manifold distractions are never at an end, nor will not suffer you to rest, and so you anxiously teare out your wretched dayes untill old age come on, and the yeares in which

yee have no pleasure
when by reason of you
manifold infirmities yo
are a burthen to your sel
and a burthen to other
and altogether unfit t
doe any service either t
God or Man. Now con
sider (O vaine man) wh
honour hast thou brough
to thy Maker in all th
time? or to what purpo
hast thou lived hitherto
unlesse it be to dishono
God all thy dayes, to fi
up the full measure of th
sinnes, and so to *treasu*
Rom. 2. 5. *up* but more *wrath* to th
selfe against that dread
full day of wrath, as
it were not enough th
thou hast even an hell i
this life, but thou wil
needs have an hell fo
eve

ever hereafter too; Oh miserable man, how much better had it beene for thee never to have beene borne, then thus to be borne but to a double hell! and all this because of the drossinesse of thy spirit, and earthinesse of thy heart, that thou wentest still poring upon the earth, and never lookedst higher, that thou wouldest not acquaint thy selfe with the life that is spirituall, but hast lived onely a naturall and sensuall life, and so doe the brute beasts; yet thy condition is worse then theirs, for they honour God in their kind, thou hast done nothing but dishonoured him; they when they

die, there is an end of their miſery, but thou haſt not onely lived miſerably here, but muſt be miſerable to all eternity hereafter, thus living and dying in thy ſinnes, in thy pure naturals. Oh that man, the nobleſt of all the creatures, for whom all other creatures were made; whom God hath endued with reaſon and underſtanding, and made after his owne image, ſhould thus live and die *like the beaſts that periſh*: nay, bring himſelfe into a farre worſe, and more miſerable condition then the very beaſts as hath beene ſaid! Oh that men would but conſider this, that the

Pſal. 49.

ſad

ſad and ſerious thoughts hereof may cut to the very quick ſome meere Naturaliſt or Moraliſt, and be a meanes to ſerue up the heart of ſome earthling a little higher above theſe inferiour things, that in time they may learne to acquaint themſelves with God, who is the very life of their lives; and live not the life of nature onely, but the life that is ſpirituall and celeſtiall, that they may diſcerne the things that are moſt excellent; that Satan may not ſtill ſo blind them; and the fixing of their eyes upon the worlds falſe beauty, and counterfeit luſtre ſo dazle their ſight, that they can-

not ſee the things of greateſt worth, and incomparable value; and ſo fooliſhly make the worſe choyce for themſelves, both for the comfort of this life, or for any hope of a better life to come; And if they will not heare, my ſoule ſhall even weepe for them in ſecret, as Chriſt *wept over Jeruſalem*; *Oh if thou hadſt knowne, at leaſt in this thy day, the things that belong to thy peace! but now they are hid from thine eyes*; And if that poore creature we read of in the Goſpel, was to be pitied who was ſo diſeaſed for many yeares together in body, that ſhe was *bowed downe* to the earth, not being

Luk 19.41,42

Chap. 13.

ing able to looke up; how much more ſhould wee pity the ſoules of men when we ſee them ſo bowed downe to the earth, that they are not able to looke up to heaven? And if *Nehemiah* did ſo lament, that the Sepulchres of his fathers lay waſt, how much more have we cauſe to lament, when we ſee mens ſoules, as it were, buried in their Sepulchres whilſt their bodies live; that they are dead before they are dead, and walke but like living Ghoſts upon earth, and ſtinke above ground by their rotten communication and converſation?

Neh. 2 3.

CHAP.

CHAP. V.

Containing a check to the people of God for their too heavie, sad, and carnall walking.

A check to the Saints for their heavie walking, and the causes removed.

AND here I may take up even a just complaint against many of Gods people, who live too carnally, and too much by sight and sense, and walke too little by faith; and therefore walk dejectedly, to the dishonour of God, and scandall of Religion; and the discouragement of others from comming on thereunto; and so make the world beleeve, that their faith is but a fancie, and their

their hopes but vaine and imaginary, that there is no ſuch reality in them as they ſeeme to profeſſe; Oh why will yee bring up ſuch an ill report upon the good Land? upon the good, and pleaſant wayes of God, through your baſe deſpaire, cowardize and unbeliefe, becauſe there are Gyants there, that is, mighty and ſtrong corruptions to encounter withall, againſt which yee think yee ſhall never prevaile; and all is, becauſe yee live not by faith in theſe promiſes; *My grace ſhall be ſufficient for thee*; and my power ſhall be *perfected in thy weakneſſe*; I will *ſubdue thine iniquities*;

Object. 1.

Sol.

2 *Cor.* 12. 9. *Mic.* 7. 19.

No

Rom.6.14. No sinne shall *have dominion* over you, and because yee goe forth to fight against these great Goliahs in your owne strength, as *Israel did* against those Giants, and then no marvell if yee fall before them as they did; and goe not forth in the

1 Sam.17. *strength of the Lord* of Hoasts, as *David* did.

Object.2. Or else you thinke you shall never goe through with so great workes, and manifold duties and difficulties, as yee see before you;

Sol. As if Gods spirit were not able to carry you through all, which he hath promised to *put within you*, and that shall

Ezek.36.27. *cause you to walke in his statutes*, that yee shall keepe

keepe his judgements, and doe them. As if God were not able to effect his workes because yee cannot; all which he hath promised to *worke in you*, and for you; As if Gods presence with you were not sufficient to carry you through all, when hee hath promised to *be with you in five troubles*, to deliver thee, and the seventh shall not come nigh thee; to uphold and strengthen thee with the right hand of his power, though thou be but weak as a Worme; He *giveth power to the faint*, and to them that have *no might*, he increaseth strength; *even the youths shall faint and be weary, and the young men shall*

Isa. 26. 12.

Iob. 5. 19.

Isa. 41. 10.

Isa. 40. 29, 30, 31.

shall utterly fall, but if thou waite upon the Lord; thou shalt renew thy strength, thou shalt mount up with wings as the Eagle, thou shalt runne and not be weary, and walke and not faint.

2 Chron. 16.9. God will shew himselfe *strong* with all those that are of a perfect heart.

Object. 3. Or else you think your sinnes are so many and so great, and have beene of so long continuance, that you doubt God cannot, or will not pardon them, but call them againe to remembrance, and you feare there is no hope of mercy now; As if Gods *wayes and thoughts* were to be measured by your narrow scantling, when as he is God and Man, and there-

Sol.

Esa. 55.7,8,9.

therefore infinite in mercy, and his thoughts and wayes as farre above mans *as the heavens are above the earth*; And that he both can, and *will abundantly pardon*, and that *all sorts* and kinds of sinnes; end that *at what time soever* a sinner shall repent, and turne, he shall not die, but live; That he will blot *out all thy transgressions*, and *scatter* them as a thick cloud, and dispell them as a mist; That he will *forgive* thine iniquities; and *remember* thy sinnes no more; And *cast* all thy sinnes into the bottome of the Sea; And remove them as far from thee, as the *East is from the West*, and the Sunne rising

Exod. 34.6, 7. *Ezek.* 18.21.

Isa. 44.22.

Ier. 31.34.

Mic. 7.19. *Psal.* 103.11, 12.

rising from its fall; And though thou have deserved no such mercy at his hands, yet he will doe it *for his owne names sake*. And though thou sinne daily, yet he will pardon thy daily sinnes; And though thou relapse, and fall back againe into some grosse sinne, yet if thou returne unto the Lord, and take unto thee words, and say, Take away all iniquity, and receive me graciously, so will I render to thee the calves of my lips, he will receive thee, and *heale all thy back-slidings*, and love thee *freely*, and his anger shall be turned away from thee.

Isa 43.25. *Mic* 7.18. 1 *Ioh.* 2.1,2.

Hos. 14.2,4.

Ier. 3.1.

Object. 4. Oh but you have so many

many failings in your best performances, that you doubt God will not accept you? But I will *spare you as a father* spareth his onely Sonne that serveth him: I will *accept of thy free-will offerings*, and will accept of the will for the deed.

Sol.
Mal.3.17.

Ezek.20.40, 41.
Mal.3.3,4.
2 Cor.8.12.

But I come so short in the measures of grace, that I doubt whether I have any grace at all; As if there could not be *truth* of grace unlesse it were in such a *measure* and degree; as if a penny were not as sure an earnest as a pound; though you are weake as a Lamb, yet God will *carry the Lambs in his bosome*, and *beare them in his armes*, and gently

Object.5.

Sol.

gently lead them that are with yong, though you be but as the *smoaking flaxe*, and as the *bruised reed*; yet Christ will not *quench* the smoaking flax, nor *breake* the bruised reed, untill he bring forth judgement unto victory; he that hath *begunne* the good worke, will also *perfect* it unto the day of Christ; And *keepe* you by his mighty power, through faith unto salvation.

Isa 40.11.
Isa.42.
Phil.1.6.
1 *Pet*.1.5.

Object.6. Oh but how shall you and yours live another day? As if God were not all-sufficient to provide, when he hath promised to be *your God, and the God of your seede*; As if God that hath given you

Sol.
Gen,17.6.
Rom.18,32.

you the greater, could deny you the leſſe; as if he would not be as good as his word, who hath promiſed you ſhall *want nothing that is good*, and would you have it to your hurt: As if you in your tender care and compaſſions would provide for yours, and yet God would not, whoſe mercies are as the Ocean in compariſon of that drop of mercie that is in you; And he reſerveth mercie *for thouſands*, and extends his loving kindneſſe to the *childrens children* of ſuch as love him, and endeavour to keepe his commandements.

Pſal. 34. 10, 11.

Pſal. 103. 13.

Exod. 34. 6, 7.

Pſal. 103. 17, 18.

Oh but the times are evill, and it goes ill with the

Object. 7.

the Church of God, and the enemies prevaile, and that causeth much sadnesse. It is true indeed, it cannot but occasion sadnesse to a gracious heart, as it did to *Nehemiah*, But yet consider the many gracious promises God hath made of the restauration of his Church, and of bringing downe Antichrist, and all the enemies thereof, throughout the whole booke of God. Now God is but in his purging and preparing worke, fitting his people for great deliverances; But when he hath *accomplisht* his worke upon *Sion*, then he will *visit the proud heart of* the King of *Assyria*, of all the enemies of

Neh. 2. 3.
Isa. 40. 50, 51, 52, 54, & 60, 62.
Ier. 30. 31, 32, 33.
Ezek. 20. 28, 34. 36.
Zech. 8.
Rev. 18. 19, 20, 21.
Isa. 10. 12.

of his Church and people; Hee that at first brought forth this goodly fabricke, and beautifull frame of heaven and earth out of that confused *Chaos*, Gen. 1.
he both can and will make all things *new*, and Rev. 21. 5.
bring forth a glorious, & beautifull Church unto himselfe, out of all these seeming confusions that are now in the world; that he will comfort her *according to all the dayes* Psal. 90. 15.
wherein he hath afflicted her, and for the yeares wherein shee hath seene adversity, and recompence to her double, That though now they lie among the pots, yet they Isa. 61. 7.
shall be *as the wings of a* Psal. 68. 13.
Dove, covered with silver,

ver, and her feathers with yellow gold; *however it be, yet God will be good to* Israel, *even to all such as are of a pure heart.* Why then doe yee doubt, O yee of little faith? why doe you live like beggers, when you might live like Princes? Is it becaufe yee live too much upon the creature, and too little by the Creator? becaufe the fprings of your comforts flow from beneath and not from above? becaufe yee looke too much upon thefe prefent things that are *feen*, which are but temporal; and look not up by a piercing & clear eye of faith to the things which are *not feene*, which are *eternall*? And there-

Pfal. 73. 1.

2 Cor. 4. 18.

fore

fore it is, that yee droope and faint, and are ready to ſinke under every croſſe; For ſhame then rouſe up your ſelves, and for the honour of God, and credit of Religion, ariſe out of the duſt, and be not alwayes of ſuch low, baſe, abject, and puſillanimous ſpirits, and doe not talke of faith onely, but live by it, and mount aloft, and walke up to the top of mount *Nebo*, and take a daily view and proſpect of the good Land, and that New *Jeruſalem* above, and from thence if you looke downe upon the things below, how ſmall will they appeare in your eyes? Oh how will you

say with *Peter*, *it is good being here*, and how loth will you be to come downe againe? And when the heart is up, labour to keepe it up, for by reason of the earthlinesse and those remainders of corruption that yet cleave unto it, it will be still drawing downwards againe, and it will not be kept in a good temper long, without much watchfulnesse, and diligence; but why should you stick at the paines seeing the present sweetnesse will be a full and sufficient recompence besides what remaines behind; *Lift up then the hands that hang downe, and strengthen the feeble knees*

Matth. 17.

Heb. 12.

and

and be ſtrong, and of a good courage, up and be doing, and the Lord ſhall be with you; *Let not your hearts be troubled,* neither be you daunted, nor diſcouraged at any thing, but checke and chide your ſelves for your diſquietments, for your ſad and penſive walking as *David* did; and rouze up your ſelves out of your dumps, and awaken up your ſelves to truſt and rely upon your God, and praiſe him for what you have, and hope that he will give you yet further cauſe to praiſe him; onely ſee your daily failings, and be humbled for them, and bewaile them to

Iohn 14.1.

Pſal. 43.

God in secret; and whe
you have powred o
your soules before th
Lord, then *looke no mo*
1 *Sam.* 1.18. *sad*, with *Hannah*. But
know not how it come
to passe, or what phan
tastical conceit possesse
many Christians, th
they think they doe wo
to walke so heavily, a
are ready to justifie then
selves in it, as *Ionah* in h
Ionah 4.9. anger, *I doe well to be a*
gry, even to the death;
they doe well to be sa
and resolve yet to b
more sad; But know
Christian, this is not th
perswasion of him th
hath called you, but th
false suggestion of Satan
and a conceit of thin
owne braine, whereb
the

the Devill labours to bring Religion into disgrace; For, where doth God command his servants in his word to walk heavily, and dejectedly? nay, doth he not command the quite contrary, and double it againe, and againe? *Comfort yee, comfort yee my people.* *Rejoyce in the Lord alwayes, and againe I say rejoyce.* *Let the hearts of those rejoyce that seeke the Lord*; Why doe yee not make conscience of yeelding obedience to this command of God? or how dare you live in the breach of this command of God more then in murther or adultery, or the breach of a-

The Saints sadnesse is the Devils musick

Isa. 40. 1, 2.

Phil. 4 4.

Psal. 105 3.

ny other of Gods commandements? Away with your pettiſh humours, with your proud and ſullen conceits, and know that Religion conſiſts not in hanging down the head, in a foure face, in a whining voyce, nor in any outward appearances, but in the truth of heart, not in following your owne fancies but in doing what God requires: And if you reſolve yet to walke ſadly, know aſſuredly, if you be the Lords, yet you are but a froward and perverſe child, as *Ionah* was, and you ſhall be ſure to ſmart for your ſtubbonneſſe, that ſeeing you refuſe comfort, God may juſtly

justly withold it from you till you die, and that you should goe mourning to your grave, and have sorrow your fill, seeing you will needs have it.

CHAP. VI.

A removall of that scandall that is cast upon Religion, that it makes men mopish and melancholy.

NOw as for you (O yee generation of vipers) that open your foule and black mouthes against Religion and the wayes of God, because of the sad and heavie walking of some of Gods faithfull servants, wee

ny other of Gods commandements? Away with your pettish humours, with your proud and sullen conceits, and know that Religion consists not in hanging down the head, in a soure face, in a whining voyce, nor in any outward appearances, but in the truth of heart, not in following your owne fancies but in doing what God requires: And if you resolve yet to walke sadly, know assuredly, if you be the Lords, yet you are but a froward and perverse child, as *Ionah* was, and you shall be sure to smart for your stubbornesse, that seeing you refuse comfort, God may justly

justly withold it from you till you die, and that you should goe mourning to your grave, and have sorrow your fill, seeing you will needs have it.

CHAP. VI.

A removall of that scandall that is cast upon Religion, that it makes men mopish and melancholy.

NOw as for you (O yee generation of vipers) that open your foule and black mouthes against Religion and the wayes of God, because of the sad and heavie walking of some of Gods faithfull servants, wee

know that you doe but herein vent the venome of your hearts, and that it proceeds from your hatred of Gods wayes, which yee love not, nor like not, and therefore yee ſeeke how to beſmeare them with your falſe and foule ſlanders, when as you ſay Religion makes men mopiſh and melancholy, and if a man will be religious, he muſt bid adieu to all mirth. But that yee may ſee how falſe a ſlander this is, and be aſhamed of it, conſider but theſe two things, Firſt, how ye contradict the holy Ghoſt & the truth of God in his word, which ſhalbe found true when yee ſhall be found

found liars, who hath ſaid, That *all his wayes are wayes of pleaſantneſſe, and all his paths proſperity*; That his yoke is *eaſie*, and his burthen *light*; and that wee can find *no reſt* to our wearied ſoules, till wee come to him; That his way onely is *the way of peace* which yee have not knowne; that his ſervants ſhall *ſing for joy of heart*, but yee ſhall weepe and howle; That light is *ſowne for the righteous*, and joy for all them that are upright of heart; That true felicity is proper only to *his choſen*, and the glorying in heart peculiar to *his inheritance*; That he commands his ſervants *againe and againe* to

Prov. 3. 17.

Matth. 11. 28 29, 30.

Rom. 3. 17.

Eſa 65. 13, 14

Pſal 97. 11, 12.

Pſal. 106. 4, 5.

Phil 4. 4.

rejoyce, and it is their great fault if they doe not ſo, if they doe not live upon their heavenly Fathers liberall allowance, who affords them good cheare.

Secondly, conſider how yee contradict the experience of Gods faithfull ſervants, who find abundance of ſweet peace and joy in Gods waies, which yee are *ſtrangers* unto, and ſhall not meddle withall; But bleſſed for ever be our good God, who hath opened our eyes to ſee that which yee ſee not; who hath *reveiled* theſe things to babes, and *hid* them from the wiſe and prudent, of his meere good pleaſure; that

Prov. 14.10.

Matth. 11.25.

we

we have tasted how gracious the Lord hath been; and did yee but know and feele what we feele and find, yee would not so falsly slander the good and pleasant wayes of God, but plead for them as we doe.

But yee will object and say, Why then doe so many of you that would be so strict and so religious (as yee speake) yet walke so heavily as they doe? Let even the saddest of Gods servants speake, and they will answer you; and they dare not lie as yee doe, but will speake the very truth from their hearts, and they will tell you it is not their Religion makes them

Object.

Sol.

them ſo ſad, but their want of *Religion*, becauſe they walke ſo looſely towards God, and are not ſo cloſely tied to him as the very nature of Religion requires; that they find by wofull experience the ſlipperineſſe of their hearts, that they are ready to ſtart aſide from following the Lord, and they ſuffer the things of the world as a dark cloud to interpaſſe betweene God and them, that they cannot ſee him to their comfort, and then no marvell if they walk heavily; ſo that they forſaking God, God juſtly *forſakes* them, and then they are *troubled*; but if God would be pleaſed to cauſe

Religare to bind us cloſe unto God back againe.

2*Chron.*15.2. *Pſal.*30.7.

cause the light of his countenance to shine forth upon them againe, as he will doe, (for hee will not forsake them for ever) oh then how cheerfully will they walke, and how merrily will they looke! and if once they could get better hearts to walke more exactly with God, none should live more merry lives then they. Are yee not ashamed then to say, It is their Religion makes them melancholy, when on the contrary, yee see it is their want of Religion; and many of Gods servants are naturally of a sad and melancholy temper by reason of the constitution of their bodies,

dies, and will yee impute that to grace? And some of them are so covetous after more grace, that they mind not what they have; as yee know some covetous worldlings, that are so greedy of more gaine, that they mind not their owne riches, but complaine of their poverty, and live as miserable as if they were not worth a groat; Even so doe these in a spirituall sense, and sometimes in a pet they refuse comfort, as *David*, and undervalue the consolations of God. But, what ever the cause hereof be, the fault is still in themselves, for which they are to be blamed; but let Religion still bee

Psal.77.2.

blame-

blameleſſe. And if yee ſay yee live the onely merry lives; wee know yee lie, and ſpeake not truly, for yee contradict the truth of God in his word, who hath ſaid *there is no peace* belongs to you; and if your conſciences be awakened, yee are *like the raging Sea that cannot reſt*, foaming up nothing but mire and dirt; and if through long cuſtome in ſinning you have lulled your conſciences ſo faſt aſleepe, that they ſtirre not, your condition is ſo much the more fearfull; and yee have the more ſorrowes to come; and when conſcience ſhall awake, which will be ere long, it will be ready to flie

Iſa. 57.20, 21.

flie in your face, and to teare out your very throats; when God shall come to *set all your sinnes in order* before your face; And we have found enough by wofull experience of the bitternesse of your wayes, when wee once ranne with you to the same excesse of riot, and yee thinke it *strange* that we have now forsaken you, and your wayes, but blame us not; for magnified for ever be the riches of Gods free grace, who look'd upon us in his abundant mercy, and put us into his service, wherein we find another manner of sweetnesse now, then we did in the service of your Master;

Psal. 50. 21, 22.

1 *Pet.* 4. 4.

we

we now keepe holy day every day, and enjoy *a continuall feast*, but yee are put to drudge every day; and your master will not suffer you to enjoy one good day, but is more cruell then *Pharaohs* task-masters in *Egypt*, if your eyes were but open to see it, and your hearts truely sensible of it; wee are cloathed with purple and fine linnen, but yee are cloathed with ragges; we fare daintily and deliciously every day, but yee feed upon scraps; the childrens bread must not be given to dogges; yee may be glad if yee may be counted worthy to gather up the crummes that fall under our table.

Prov. 15.15.

Psal. 45.13.

Rev. 19.8.

In

In our Fathers house we have bread enough, but yee die for hunger, or else feed upon huskes: we have much in hand, and expect much more to come; yee have nothing in hand unlesse it be a seeming something, and can expect nothing to come but eternall woe and misery, such sorrowes and horrors as the tongues of men and Angels are not able to expresse; Now then if you like your master so well, much good doe you with him and with his service, you have great cause to bragge of your livery; Pity you we may, but envie you we shall not, you may returne to us, but we

Rom. 6. 23.

shall

ſhall not returne to you; for why? we find better cheere at home, if we were but wiſe to keepe home; but when wee wander abroad after your vaine delights; then we miſſe of our comforts as yee doe; But were wee wiſe to hold our comforts, and to maintaine our owne, wee would ſcorne the worlds onely favourite, or deareſt darling ſhould compare with us for a merry life; wee cannot dance indeed after your pipe, for why? we like not your muſick, ſuch are your harſh and jarring Notes, that you make no ſweet melody in our eares, for why? wee find a farre more ſweeter harmo-

harmony and consort at home, after we have a little tuned our hearts by meditation, and conference, and prayer; yee laugh indeed, but it is but from the teeth outward, in the middest of your laughter your *hearts* Prov. 14. 13. *are sad*, but we many times when we seeme sad in countenance, even then our hearts leap and dance Eccles. 2. 2. within us for joy; your laughter is but *madnesse*, we can be merry though not mad; and were wee quit of you, we might be the merrier; for yee many times cast damps upon our joy, to heare your rotten and unsavoury language, how yee belch out filthy oathes and execrable

ecrable ſpeeches; to behold your uncleane converſation; and though yee occaſion our griefe, yet yee aske us why wee are not merry; yee cannot be merry but among your owne companions, no more can we, yee deſire not our company, neither we yours, unleſſe we might be ſo happy as to bee inſtruments of your trueſt good, to diſcover to you thoſe things which yet yee perceive not; for we love you not ſo ill, as to intend you any hurt; as yee make it too plainely to appeare, yee intend hurt to us, for if yee can have nothing juſtly againſt us, yee will not ſticke to ſlander us, and

Nec nos veſtra deleſtant, nec noſtra vos Tertul.

and that which is worse, yee strike at Religion through our sides, but we forgive you, and shall pray to our heavenly Father to forgive you, because yee doe, yee know not what, and speak evill of yee know not what; and if ever it please God to shew you so much mercy, as to reveale himselfe to you, and to bring you home effectually to himselfe, and to acquaint you with the sweetnesse of his wayes, yee would not then be in your former condition againe for tenne thousand worlds: Doe not then runne on still in such grosse misprisions, neither judge before yee understand the

cause,

cause, but be as wise here as yee are for the things of the world; O come and see, and taste, and try, before yee trust, the worst is at first entrance, the progresse will be much more sweet, yet the very worst is better then the best of yours; for we find more true sweetnesse and solid ground of comfort, even in our teares and humiliation, then yee doe in your greatest merriments; and if it please God to perswade you to come in and make triall, you will never have cause to repent you, unlesse it bee that you have stood out so long; neither will you ever entertaine the least thought of a returne back againe.

O

Object. O but yee will object and say, Doe you not see by experience that wee flourish and prosper in the world, when as yee are for the most part afflicted here?

Sol. *Answer.* It is true, yet is not your condition the happier nor the merrier, but even our afflicted estate is better then your more prosperous and pleasurable condition, else *Moses* would never have preferred it in his choyce, and that *when he was of age*, saith the text, and therefore best able to discern which was the better, for

Rom. 5.3. we *glory even in our tribulations* also, and count it

Iam. 1.2,3. *all joy* when we fall into divers temptations, we

can

can *sing in* a Prison, in fetters, in chaines as *Paul* and *Sylas*, when yee are glad at heart even in your Palace, and in straits in your greatest enlargements, as one of the Martyrs said; *My prison to me is more pleasant then any parlour*: And another directs his letters, From the most delectable Orchard of the Lionell prison; For, *as our sufferings abound, so our consolations by Christ abound much more*, that we are never merrier then in suffering for the truths sake; nor ever have more sweete Revelations from God then in *Pathmos*, a place of banishment, as *John*, when we lie in the *fields*

Fox booke of Martyrs.

2 *Cor.* 1. 5.

Rev. 1. 9.

Rev. 1. 9. *Gen.* 28. with a *stone* for our pillow, as *Jacob*; But if the least crosse befall you, it damps all your mirth, and yee are like men knockt on the head; Oh how sad and forlornly do yee then looke, and all your merry companions cannot comfort you! And whereas yee say yee enjoy most of these outward things, who gave you all these? Did your Master the Devill? indeed he makes proffer of them *all*, but they are none of his to give; The earth is *the Lords*, with the fulnesse thereof; and if God have beene so bountifull to you, why then with *Jesurun* when yee are *waxed fat*, doe yee

Matth. 4. 9. *Psal.* 24. 1.

kicke

kicke with the heele a- Deut. 32. 15.
gainst him? why doe yee
slander his Religion and
his wayes, and say as they
Mal. 3. 14. That there is
no profit in his service?
are you not ashamed to
be so odiously ungrate-
full? But though yee
have all these things, yet
you are but usurpers of
them; yee have no right
unto them; And they
are given you but in
wrath, for a snare unto
you; and your prosperity
will be your ruine, and
your ease slay you; and
yee are but fatted up a-
gainst the day of slaugh-
ter, so that it were much
happier for you to want
them, then enjoy them:
and many times when

yee enjoy most outward ease, yee have but little hearts ease, but yee are stricken with dreadfull *horrours* and tremblings in the middest of your cups, which makes every *joynt* of you to quake, as *Belshazzer* was; But what we have, we have in love, for our good, and God *addes no sorrow with it*, but we enjoying God in it, find more true content in *a little*, then you in all your *abundance*; because we possesse him that *fulfilleth all in all things*, He giveth rest onely *to his beloved*; So that, say yee what you will or can to the contrary, it will yet hold good; That wee live the onely merry, peaceable,

Dan. 5.

Prov. 10. 22.

Psal. 37 16.

Col. 3. 11.

Psal. 127. 2.

peaceable, and happy lives; and merrier might we live, if we were not wanting to our selves; But the full and unmixed joyes are yet to come, and when we are freed from all sinne, and the society with sinners, we shall then be free from all sorrowes.

CHAP. VII.

Directing Christians how to carry themselves in times of particular troubles and afflictions.

How to carry our selves in affliction.

IN times of peace expect troubles, and prepare for them, and labour with patience to beare

them when they come; *possesse* your soules by your patience; and let patience have its *perfect worke*, that yee may bee *entire, lacking nothing*; let your patient mind be *knowne to all men*, the Lord is at hand, ready to succour and support you, to give *rest to you that are troubled*, but *to recompence tribulation to them that trouble you*, because he is righteous; Remember what your blessed Saviour hath told you beforehand, if you will be his Disciple, you must *deny your selfe, take up your crosse daily and follow him*, That you must first sit downe and cast what your Religion will cost you

Luke 21.19.

Iam.1.4.

Phil.4.5.

2 Thes. 1.6,7.

Matth. 16 26

you, for *in the world yee shall have troubles*; *Through many tribulations yee must enter into Gods Kingdome*; and the very righteous shall *scarcely be saved*. Labour then to manage your selfe wisely under the crosse, and take heed yee runne not into either of those extreames, either to take it to heart too little, to *despise* the chastning of the Lord, to set light by it as yee doe, when yee see not the hand of God in it, nor acknowledge it to be the due desert of your sinne, that yee humble not your selves under the mighty hand of God, nor make a right and holy use thereof to your

Ioh.16.33.
1 Pet.4.18.

Pro.3.11.

Heb.12.

selves to bee bettered thereby; or else to take it to heart too much, to *faint* and sinke under the crosse.

Now, the better to support you, and to keep you from sinking under the crosse, weigh well these meditations.

First, consider no affliction comes *out of the dust*, or happens to you by chance or fortune, but by the speciall providence of God, who is Soveraigne Lord over you, and you are as clay in the hands of the Potter; there is no resisting his will; Be dumb then, and dare not to open your mouth, because it is the Lords doing, and submit willingly,

Iob 5 6,7.

Matth. 10 29. 30,31.

willingly, else you must submit whether you will or no; and looke not to secondary causes, but to the supreme hand; and say as Christ, *not my will, but thy will, O Lord, bee done*; and with those worthie patients cheerefully and thankfully resigne up your selves to be at Gods dispose, as *Eli* and *David*, *It is the Lord, let him doe with me what seemeth him best*; and *Iob*, *The Lord gives, and the Lord takes away, blessed be the name of the Lord.* Shall *we receive good at the hand of the Lord, and shall wee not receive evill? Seeke now then unto God in your troubles, and unto him doe you commit your cause.*

Matth. 26. 39.

1 *Sam.* 3 18. 2 *Sam.* 15. 25, 26. *Iob* 1. 21, & 2, 10.

Iob 5. 8. *Psal.* 50. 15. *Dan.* 5 13.

Secondly, consider that as it is from a *Soveraigne Lord*, so it is from a loving and tender *Father*, who is, 1. A *wise* and heavenly Father, far wiser then any earthly father, and therefore will put no more ingredients into the cup then needs, and will you not drinke of the cup that your heavenly Father gives you to drinke of? 2. A *loving* Father, that all his chastisements are out of his love, and he deales herein no otherwise with you, then with all his children. 3. A *tender* and *pitifull* Father, who is loath to smite till needs he must, who knowes your weaknesse, and will

Isa. 28. 23. to the end of the chapter, mark well the place

Iohn 18.11.

Heb. 12.7,8,9

Prov. 3.12.

Rev 3,19.

Lam. 3.33.

Psal. 103.13, 14.

1 *Cor.* 10.13.

Lam. 3.31,32

lay

lay no more upon you then you shall be *able to beare*, and will give a *good issue* in his own good time, and will be present with you *in all your troubles*, and have a fellow-feeling of all your miseries, and helpe you to beare the burthen; and now he hath a more speciall and tender care over you, and stands by you, and thinkes he can never doe enough for you, as the tender mother over her little child, when it ailes any thing; Hee will *make your bed in your sicknesse*; He *knowes your soule in adversity*; He will bee with you when you passe *thorow the fire*, that it shall not burne you, as he

Psal. 23. 4.
Isa. 63. 9.

Psal. 55. 22.
Isa. 27. 8.

Psal. 41. 3.
Psal. 31. 7.

Isa. 43. 2.
Dan. 3.

was

was with the three children in the middest of the fiery furnace; And when you passe *thorow the waters* than they shall not over-whelme you, as he preserved *Noah* in the Arke, and *Moses*, *Exod.* 2. and when you are *in greatest extremity*, then God will appeare for your helpe; *In the mount* will the Lord be seene, when your case seemes desperate, *and yee know not what to doe*, then have your eyes up towards God; and stand still and see the salvation of the Lord, and comfort your selves in the Lord your God, and cast your selfe into the arms of this tender and everlasting Father,

Gen: 7.

Gen. 22 14.

2 Chro. 20. 12. Mic. 7. 7.

Exod. 14. 13.

1. Sam. 30. 6.

ther, and you shall bee safe, who hath said, and will be as good as his word, *That he will never faile thee nor forsake thee.* Heb. 13. 5, 6.

Thirdly, consider that as it is from a Father, and out of his love, so it is *for your good*, to *purge* you more from your drosse, to make you more *partaker* of Gods holines, that being tryed, you may *come forth as gold.* Heb. 12. 10. Iob. 23. 10.

1. They be for your spirituall good here, though your outward man perish, yet your *inward man increaseth* day by day; you lose that which is worse, but gaine that which is infinitely better, and the more you are afflicted outwardly, the more inward 2 Cor. 4. 16.

ward secret support & comfort yee shall find from God, that though you be
2 Cor. 6 9,10. & 4, 8, 9, 10. *as dying*, yet behold you live, though alwayes *sorrowing*, yet alwayes rejoycing, as *having nothing*, and yet possessing all things; God casts you into the Furnace of affliction, that it may appeare that ye are currant metal, not counterfeit, & you lose nothing but your drosse, you are one of Gods
Mal. 3 17. *jewels*, and when God takes the paines to cut and square you, and polish you by afflictions, it argues there is true worth in you, more then in a world of drossie worthlesse wicked ones, and counterfeits, whom God leaves

leaves to themselves; and God takes all this paines with you, that you may set the better off and yeeld the brighter lustre to the dazeling of the eyes, and greater admiration of all the beholders; What though these pils be bitter to the taster that matters not, so long as they be wholsome; not pleasant taste, but the secret vertue commends medicines; their end is sweete, they bring forth the sweete and *quiet fruit of righteousnesse* in the end thereof, to those that are *exercised thereby*. 2. Therfore, as they be for your spirituall good here, so they worke out your eternall good hereafter;

Heb. 12. 11.

Our

2 Cor. 4. 17. καθ' ὑπερβολὴν εἰς ὑπερβολήν. Emph. signifying abundanter supra modum.

Our light afflictions which are but for a moment, worke for us a farre more excellent and eternall weight of glory; Now weigh these two in the ballance together, and the one will infinitely weigh downe the other; Afflictions and Glory, light afflictions and a weight of glory; momentary, short afflictions, and a transcendent and eternall weight of glory; Oh eternity, eternity, the serious thoughts of eternity would swallow up al these temporall and momentary things; your paines are great, but what are they to the greatnesse of those paines to come: and they are very long, but what are those

thoſe to thoſe caſeleſſe, and everlaſting paines to come, and to thoſe joyes that ſhall never have an end? If you ſhould bee miſerable all your dayes here, and never injoy one good houre, yet if your afflictions be ſo ſanctified to you, that they bee meanes to free you from thoſe everlaſting paines, and to bring you to thoſe everlaſting joyes, you are moſt happy and bleſſed; and the heavier your croſſe is, the more heavier and maſſie will your crowne be; Theſe be but *as a harſh breakfaſt* (as that holy Martyr ſaid) after which will follow the moſt dainty and delicious dinner that ever was;

Mr. *John Bradford*; *Foxe* booke of Martyrs.

was; The cause why we faint under the crosse, is because we goe poring upon the present crosse and looke so much upon the things that are seene and not to the things that are not seene; on temporall things, and not to eternall things; but did we looke through and beyond the crosse to the future glory it worketh for us, it would keepe us from sinking under the heaviest pressures.

2 Cor. 4. 16, 17, 18.

Fourthly, consider that as your afflictions are from a Father, out of his love, and for your good, so they are *beneath your desert*; Are you afflicted? It is the Lords mercy you are not consumed; Are your

Lam. 3.

your troubles many, long and very great, and grievous too? It is the Lords mercie you are not in hel, where the paines are not onely most exquisite, and extreame, and in every part, but without any end for ever, and for ever, without any mitigation, ease, or intermission at all; You would faine have the plaister off, but hath it wrought its fruit, *the taking away of your sinne?* *Isa.27.9.* *Judge your selfe, and you shall not be judged of the Lord;* 1 *Cor.*11.31. Resolve to beare the indignation of the Lord, because you have sinned against him; and say with *Job*, *Mic.*7.9. *Oh what shall I say unto thee, O thou preserver of men? for I have*

sinned

Iob 7. 20.

Lam. 3.39,40

1 *Cor.* 10. 13.
1 *Pet.* 5. 9.
Heb. 12. 1.

sinned against thee; and complaine not against God, but acknowledge him to be just in all his proceedings against thee, but complaine of thy sinne, and lay load upon thy lusts, and goe to the remedy, *to search and try thy wayes, and turne again to the Lord.*

Fifthly, consider that whatever befals you, it is no other thing then what is *common to men.* There is no affliction can come upon you, but some of the Saints have undergone the like before you; have an eye then to the *cloud of witnesses*, and thinke not that God will straw carpets for your nice feete alone, to walke into

to your throne; which all the Patriarches, Prophets, and Apostles have found harsh and unpleasant; Come downe yee proud sonnes of *Zebedee*, and before yee thinke of sitting on the throne, learne first to drinke of the cup. And if you say, never was any so afflicted as you; It is not true; It argues pride to aggravate your troubles, but humility to aggravate your sinnes. But above all, have an eye to Jesus, the *Author and finisher of our faith*, who for the joy that was set before him endured the crosse, and despised the shame; Consider him who suffered such contradiction of sinners

Heb. 12.2,3.

ners against himselfe, lest yee be weary and faint in your minds. Alas, what are your sufferings to the sufferings of Christ but even as Flea-bites in comparison. Doe but cast in the wood of his crosse, and it will sweeten all these bitter waters of *Marah*.

1 *Pet.* 4. 12, 13

CHAP. VIII.

Directing Christians how to carry themselves in times of temptations.

How to carry our selves in times of temptations.

THrough the waters of afflictions, and the fire of temptations must every true *Israelite* passe to his heavenly *Canaan*, when

when the uncleane Spirit is cast out, he is *never at rest*, but seekes to recover his hold againe; and if he cannot re-enter, yet he will continually disturb and disquiet by his manifold batteries and fierce assaults, that wee shall not hold our owne quietly, though we keepe possession, yet this is our comfort, and the assurance we have from the God of truth, that cannot lie; that we shall *breake his head*, though he bruise our heele; Christ that stronger man hath *overcome* him for us, and we shall *overcome in him*, so as the very gates of hell shall not *prevaile* against us; The God of peace

Matth. 12. 43, 44.

Gen. 3. 15.

Matth. 12. 29.

Matth. 16. 18. *Rom.* 16. 20.

peace will *tread Satan under our feete shortly*; Christ was therefore tempted that hee might be the better able to *succour those that are tempted*, The Devil cannot go one jot beyond his commission, God hath him in his chaine; he can doe no more against us, then God gives him power to doe; Fight then the good fight of faith; *Resist the Devill, and he will flie from you*; and doe not stand reasoning with Satans temptations, but give him a flat repulse and plaine deniall; But goe not forth against this mighty Goliah in your owne strength, but in the *strength of the Lord of Hosts*

Heb. 2.17,18.

Iob 1. *&* 2.

1 *Tim.*6.12.

Iam. 4.7.

1 *Sam.*17.45. 46.

Hosts, and you shall prevaile; Begge more of Gods spirit, and you shall overcome the evill spirit; for, *stronger* is he that is in you, then he that is in the world; Cry mightily for aide from Heaven, and say, *The Lord rebuke thee*, even the Lord that hath chosen *Jerusalem*, rebuke thee; when you are most selfe-confident, and stand upon your owne legges, then are you in greatest danger of falling, as *Peter*, but when you are most weake in your selfe, and goe most out of your self, and fetch strength from above, then are you most safe; for Gods grace shall be *sufficient* for you,

1 Ihn 4.4.

Zech. 3.1,2.

Matth. 26.

2 Cor. 12 9.

and his power shall be *perfected* in your weakenesse; Be strong *in the Lord* then, and in the power of his might, And take unto you the *whole armour of God*, with every part and peece of it, that you may be able to stand in the evill day; above all, take the *shield of faith*, whereby you may quench all the fiery darts of the Devil; whom resist *stedfast in the faith*, for faith is the emptying grace, that empties you of your selfe, and fetches all from Christ, by whose strength you stand; when you beginne to doubt, then you beginne to sink, but if you then cry *Lord save me*, or I perish,

Ep. es.6.10. to 19.

I.
Ephes.6.16.

1 *Pet.5.9.*

he will then ſtretch forth his hand to ſupport you, and if you hold forth Chriſt his merits, and ſufferings, and full ſatisfaction as your ſhield, and enſigne, you may bid defiance to all your ſpirituall enemies; And becauſe you have not onely a ſubtile, potent, and malicious adverſary, but one that continually watcheth all advantages againſt you, & is unwearied, and will follow you with one temptation in the neck of another, as he did your Lord and Saviour before you, therefore you had not need be ſecure, but alwayes *watch, and be ſober*, as the Apoſtle *Peter* exhorts you, if you will

Matth.4.

1 *Pet.5.8.*

2.

1 *Pet.5.8.*

be a builder in the Lords ſpirituall building, you muſt expect continual aſſaults from your ſpiritual enemies, therefore you muſt do as the Jewes did in building the materiall *Jeruſalem, build* with one hand, and *hold the weapon* in the other, for there are ſecret ambuſhments laid for you on every ſide; on the right hand are ſweete baits of pleaſures, profits, and preferments, to allure and entice you unto ſinne; on your left hand are cruell mockings and terrible threatnings, the tortures and perſecutions of the world to enforce you to ſinne; one while the Devill tempts you to preſume, another

Nehem. 4.

while

while to despaire; you had need therefore *walke circumspectly, not as a foole, but as wise*, to have your eyes in your head, and to looke round about you, to *resist even unto bloud, striving against sinne*; to *watch* and *pray* alwayes that you *enter not into temptation*; to exercise your faith in the Sonne of God, in the promises and the power of God, in looking to the things eternall that are not seene; for this is the *victory whereby you overcome the world, even your faith*; And labour to put most strength there, where you are most weake, and there especially fortifie your selfe and keepe your selfe

Ephes. 5. 15.

Heb. 12. 4. *Matth.* 26. 41, & 6, 13.

1 *Ioh.* 5. 4, 5.

3.

Psal. 18.23, 4. *Prov* 28.14. *Psal* 44.

Iude 23.

1 *Thes.* 5.22.

from your owne iniquity; And walk ſtill in an awefull feare of God, trembling to ſinne againſt him, ſhunning all occaſions of ſinne, hating even all the *garments ſpotted with the fleſh*; Abſtaining from all *appearance* of evill; If the Devill can but draw you to dalliance with theſe wanton *Delilahs*, he will ſoone rob you of your ſtrength, and then you ſhall receive the foyle; And

5.

be alwayes buſied about ſome good thing either in the duties of your generall or particular calling; for when you are idle, and not imployed about that which is good, the Devill will be ſure to ſet you on worke

work about that which is naught; Learne to know the *depths of Satan*, and pray for heavenly wisdome, to discerne his wiles and manifold stratagems, that you may know how to prevent and avoid them; Give not any advantage to the enemy, but rather take all advantages against him; take the helpe of some experienced Christians who have beene long exercised with manifold temptations, and learne something from your owne former experiences, and consider by what meanes you have most prevailed, and that which you have found the most tried

6.

Rev 2 24

7.

8.

9.

weapon and armour of proofe, make use of still; And then Satan is most of all dangerous when he transformes himselfe into an Angel of light, and comes under the colour of Religion, with Scripture in his mouth, as hee did to our Saviour Christ, but if you make diligent search into the Scripture, you shall *become wiser then your enemies*, and discover Satans sophistry, and shal plainly perceive how he hath alwayes abused the Scriptures, either by wresting or perverting the sense, or by misapplying them, or by keeping back part of the words, making use of that part only that serves for his purpose, as

Matth. 4. 6.

10.

Psal. 119. 98.

he

he dealt with our Saviour; he applies the promise of Gods protection; *He shall give his Angels charge over thee to beare thee up, to keepe thee that thou hurt not thy foote against a stone*; but leaves out those words [*in all his wayes,*] wherein is expressed how farre the promise extends, and to whom it onely belongs, thinking thereby to draw our Saviour to presume, and to tempt God. Doe not therefore take every thing upon trust, that Satan falsely suggests, but *try all things* by the true touch-stone, and *hold fast that which is good*. And though we (saith the Apostle) or an Angell

Matth. 4. 6.

Psal. 91. 11, 12.

1 Thes. 5. 21. Gal. 1. 8, 9.

from Heaven, (or a wicked Angell from the bottomleſſe pit, or any of his inſtruments, though under never ſo faire a pretence of holineſſe) *bring any other doctrine* that is contrary, or beſides the truth of the Goſpel, *let him be accurſed*, and let us for ever reject and abhor it. The Devill was a *lyer from the beginning*, and the father thereof, and yet ſuch is the corruption of our natures which we drew from the loynes of our firſt parents, that wee are more prone to beleeve the father of lies, then the God of truth. Did we but diligently take heed to the pillar of fire that goes before us

Iohn 8.44.

Gen. 3.

to

to guide us in the darke night through the wilderneſſe of this world (as the Children of *Iſrael* did) we could not be miſled; *Yee erre not knowing the Scriptures, nor the power of God.* Ignorance, and unbeliefe, and miſtake of the Scriptures, and ſwerving from the rule, are the maine engins by which the Tempter prevailes, and ſo robs us of our peace; If he can get us from our hold, hee will not onely moleſt us, but foyle us; had we but this ſword of the ſpirit ever ready at hand, and skill to weild and manage it aright, we might eaſily repell, and cut off all Satans temptations, as our Saviour

Matth. 22.

Gal. 6. 16.

Epheſ. 6. 17.

Matth. 4. 1. to the 12.

Saviour did; were wee but mighty in the Scriptures, wee should bee mighty to withstand the Devils most fierce assaults; for these weapons of our warfare are *not weake, but mighty through God, able to cast downe strong holds, and to bring downe every high thought in obedience to Gods holy will*; And the better to encourage you to hold out in this spirituall fight, see how many gracious promises God hath made to them that overcome, in *Rev.* 2. 17, 11, 17, 26, 27, 28. *Rev.* 3. 5, 12, 21.

2 Cor. 10. 4, 5

Quest.

Quest. But why doth God suffer his people to be thus even wearied out with temptations continually,

nually, and their enemies thus to assault them, to be as pricks in their eyes, and thornes in their sides, whereas hee could soone destroy them all, and drowne them as *Pharaoh*, and his hoasts in the midst of the Sea, that these their enemies whom they see to day, they should see them no more for ever, nor ever be pestred with them any more.

Answer. God doth it in great wisdome for the good of his people, as, 1. For the *Tryall* and exercise of their graces, especially of their faith. 2. To *make knowne* their sincerity both to themselves and others. 3. To *humble*

Sol.

1 *Iam.* 2. 3, 4.

1 *Pet.* 1. 6, 7.

Iob 1. & 2. *humble* them, and take downe the pride of their hearts. 4. To *endeare Christ* more unto them, and to bring them more off from themselves that they may take the faster rooting in Christ. 5. To *magnifie his power* the more in keeping grace alive in the hearts of his people in the midst of so much opposition. 6. That his people may bee the better able to *comfort and support others* in the like case. 7. And lastly, God doth it *to weane* his people from the world, to make them long more earnestly after that resting place above, when their warfare shall be accomplished, and the

2 Cor. 12. 7.

1 Pet. 5. 8, 9, 10.

2 Cor. 12. 9.

2 Cor. 1. 4.

1 Cor. 11. 32.

Church

Church militant shall be triumphant with God for ever in the highest Heavens; Thus God makes all these things to worke out the greater good of his people in the end; That even out of the eater comes forth meate, and out of the strong comes sweetnesse to them.

Rom. 8. 28.

Judg. 14. 14.

CHAP. IX.

Directing Christians how to carry themselves in times of spirituall desertions.

How to carry our selves in desertions.

OF all other afflictions these are the most uncouth to the people of God,

God, and yet incident to his deareſt ſervants, as *Job*, and *David*, and *Heman*; nay, even the Son of God himſelfe, the Lord of glory, cries out and complaines, *My God, my God, why haſt thou forſaken me?* In other afflictions they have many comforts to ſupport them and the enjoying of Gods preſence ſweetens all, but when God hides himſelfe, all is dark night with them, and they take no comfort in any thing; Therefore the Church and people of God have cauſe to bleſſe God for thoſe who have of late laboured and taken paines to comfort and ſupport Chriſtians in this ſad condition,

Iob 6. 4, & 7. 20. & 13. 24. 26, & 14. 16, 17. *Pſal.* 51. 8, 9. 11, 12. & 77. *Pſal* 88. *Matth.* 27. 46. and the Church *Lam.* 3.

Doctor *Sibbs* ſoules conflict Mr. *Boltons* comfort of afflicted conſc. Mr. *Goodwins* child of light walking in darkneſſe. Mr. *Symonds* deſerted ſoules caſe & cure.

dition, It is not for mee to light a Candle to the Sunne, neither was it my purpose at first to insist long upon any thing, but to post over things as fast as I could, and to thrust them close together within as little roome as well I could, but I see my papers beginne to swell to a greater bignesse then I thought, onely thus much I would advise Christians in this case to consider, that no other thing is befallen them herein, then what hath beene the lot of the dearest of Gods servants, yea, of Christ himselfe, as hath beene said, Though you be Gods child, yet you must not thinke to

be

be alwayes dandled on the lap (as it were) and hugged in the bosome, and fed with plummes; lest you should grow too wanton; but God will sometimes chastice you, and seeme to withdraw himselfe from you, that you may learne to know your distance, and cleave the closer to him afterwards; Gods spirit doth not alwayes worke a flame of joy and glorious feelings in the hearts of his children, but it is sometimes laying the foundations and grounds of comforts; sometimes humbling and casting you downe; that so your comforts may bee the greater; sometimes

purging

purging and refining you by afflictions, that so you may shine the brighter, and glister the more gloriously afterwards; First, he lets you see the want of comforts, and withholds them from you a long time, that so you may seeke them the more earnestly, and welcome them the better when they come; things hardly got are highly esteemed of, and surely kept; And though the case seeme now to be changed in your selfe, yet know assuredly God is not changed, but is still the same that ever he was, his covenant is everlasting, and his love everlasting, and he loves you even

Iob 13.1. Call to minde the dayes of old, and live upon former experiences. *Psal.* 77.5, 6, 11.

even now as dearely and tenderly as ever he did, though you want the sense and feeling of it in your selfe, and though he seeme angry with you, yet his bowels even yearne towards you, and though he seeme to carry himselfe harshly, and roughly towards you, yet hee cannot refraine, but is even ready to weep over you, as *Ioseph* to his brethren; *Esa.* 49.14,15. 16. *Can a woman forget her sucking child, and not have compassion on the sonne of her wombe? though shee could, yet will not I forget thee (saith the Lord.) For a small moment have I forsaken thee, but with great mercies will I gather thee. In a little* Esa. 54.7,8,9 10.

wrath

wrath I hid my ſelfe from thee, for a moment, but with everlaſting kindneſſe will I have compaſſion on thee (ſaith the Lord thy Redeemer.) For this is unto me as the waters of Noah, &c. Judge not then of your ſelfe by your preſent feelings which may faile you, but ſtick now to the free grace, the ſure promiſe and covenant of God in Chriſt which can never faile you, and ſearch and ſee if there be not ſome lifting up with ſpirituall pride, ſome ſin in you, or ſome neglect that hath made the breach, and cauſed this diſtance betweene God and you, which if you finde, labour ſpeedily to remove

Commune with your owne heart & make diligent ſearch as *David. Pſal. 77. 6*

remove it by unfeigned repentance, and then fly to the hornes of the Altar, and hang upon the promise, and hold fast by Christ, and then resolve with *Esther*, *if you perish, you perish*; you can never perish in this confidence; you need not feare drowning so long as you are lifted up upon this rocke that is higher then you; your laying fast hold upon the golden Scepter which is stretch'd forth to you in the promise, is enough to gaine you favour with the King of Kings.

Esther.4.16.

Object. How say you, lay hold on the promise and hang upon Christ alas what have I to doe with

Object.

with the promise? or to doe with Christ? for I cannot perceive that I have any holinesse in me at all, or the least signe of grace, but rather all are blacke signes and markes against me, so that I rather thinke all the threatnings of the Word are my portion.

Answer. But see now your errour, and your grosse mistake, that you consider not how freely the promises are made, and how freely Christ is tendered therein; there is nothing at all required on your part, but to be empty enough, *hungry*, and *thirsty* enough, sinfull enough in your owne sight and sense, to feele your

Answ.

Isa. 55.1,2.

your sinnes an heavie burthen, and to be willing to be eased, and then if you come, you shall be welcome, and Christ will *ease* and refresh you, and you shall find *rest* to your wearied *soules*; I find Christ rejecting *the righteous*, but no where rejecting *sinners*, but declaring plainely that the maine end of his comming was, to *save* such, to *seeke* and to *save* those that are lost, I find a righteous Pharisee rejected, but a poore humbled sinfull Publican received to mercie, I find a sinfull Prodigall upon his humiliation, welcom'd home, kissed and imbraced, confessed, and joyfully entertained

Matth. 11. 28, 29.

Matth. 9. 12, 13. & 18. 11.

Luke 18.

Luke 15.

tained by his father, when as his elder brother that ſtood upon his owne juſtification, was nothing ſo kindly received; was not *Mary Magdalen* a very great ſinner? yet comming to Chriſt greatly lamenting and weeping for her ſinnes, how welcome is ſhe, and how kindly received? And his gracious promiſe is to whomſoever commeth to him, that he *will in no wiſe caſt him out*; you muſt not thinke to bring holineſſe to Chriſt, but fetch it from him; if you will needs bring your money in your hand, you may ſtay away, hee cals you not; But if you come poore and beggarly, naked,

Iohn 6.37.

Matth 5.6. *Luke* 1.53. ked, and hungry enough, you ſhall be filled; but if you come rich, you ſhall be ſent empty away; you complaine you are dead, and you ſee no ſigne of life, and yet you will not come to the fountaine of life to fetch quickning life from him; you complaine you are ſicke, and yet you make no ſpeed to the ſpirituall Phyſician; you faint, you die, and are even ready to give up the ghoſt, and yet reject the onely meanes that ſhould receive you.

Object. 2. *Object.* But I feare God will never ſhew me mercie more, & I can find and feele nothing at all, that may make for my comfort,

comfort, and I doubt never ſhall.

Anſwer. But who told you ſo? not God in his Word, which you now fly from, and hearken to the falſe ſuggeſtions of Satan, to your owne carnall reaſonings, and the vaine deluſions of your owne heart, and the groundleſſe imaginations of your owne braine; and if you will needs thus walke in the *ſparkles of the light of the fire of your owne kindling*, and forſake God and the light of his owne word, this is all you ſhall receive at his hands, you *ſhall lie downe in ſorrow.* But if you would but ſtay upon your God, and upon his ſure

Anſw.

Iſa. 50. 10, 11.

word, though you walke in darkneſſe and ſee no light, yet light ſhould ariſe unto you; and your faith is the ſtronger when you can hang upon God, and his ſure word and promiſe, againſt all ſence and feeling, that you will not be beaten off, but ſtill follow him, and cry the more after him, the more you are repulſed, as the woman of *Canaan*; And will truſt in him, *though he kill you* with *Job*; and many times we ſtand weeping and complaining for the want of a Saviour, whilſt we are ſweetly talking and converſing with a Saviour, as *Mary*, and ſit downe in a pet, and take on as if wee ſhould

Matth.15. Iob 13.15.

Ioh.20.13,14. as Hagar.

ſhould die for thirſt, when as the Well is before us, were our eyes but open to ſee it, and would wee but ariſe and goe and draw, we might take of the waters of life freely; all the miſchiefe is, wee ſtand in our owne light, and judge of our ſelves by falſe rules, and hearken to a company of lyars, and forſake the truth; and like fooliſh children wee will needs be gadding abroad, and will not keepe home, untill we get a knock, and then we come crying home, and feele the ſmart of our folly; as ever we expect peace then, let us keepe home; walke by rule; ſticke to the word, and be tried

Gen. 21.15,16 19.

Rev. 22.17.

Gal. 6.16.

onely by that, and heare nothing againſt it; and ſtill waite upon God in his way, and hearken what he will ſay, for *hee will ſpeake peace to his people*; And conclude with the Church, and triumph even before the victory, and ſay, *Though I ſit in darkneſſe, the Lord ſhall be a light unto me.* And what ever our feelings be, let us reſolve to hold faſt by the promiſe, and make no more conditions then God hath made; Away with our money, bring nothing, take all freely, and wee ſhall enjoy all richly, God will have no huckſters at his market that ſtand upon price; And if we

Pſal. 85. 8.

Mic. 7 8.

Iob. 13. 16.

we *caſt not away our confidence*, God will never caſt us off; Let us ſtil cry *my God, my God*, even then when we ſeeme forſaken, as Chriſt, and *David* as a type of Chriſt; and even out of Gods anger picke love, as it is the nature of true faith to do; And pierce through the clouds, and undraw the curtaine, and we ſhall behold a loving Father with a ſmiling countenance, who but ere while ſeemed as an angry and frowning Judge.

*Heb.*10.35.

*Pſal.*22.1.

CHAP. X.

Directing Chriſtians how to carry themſelves in times of proſperity.

How to carry our ſelves in proſperity.

IT pleaſeth God in great wiſdome to mingle ſweete and ſowre together to his ſervants in this life; ſome ſowre, leſt they ſhould ſurfet upon their ſweetes; ſome ſweete, leſt they ſhould be too much diſcouraged; It is great mercie, that we have any intermiſſions, that we enjoy any good dayes in all our lives; how much more, when we ſee many good dayes? yet is not this proſperous condition leſſe dange-

dangerous then any other; nay, through our owne corruption, it uſually proves the moſt pernitious and diſadvantagious to us, that wee are then uſually worſt, when we ſhould be beſt, and returne God leaſt; nay, we are moſt rebellious and unkind, when wee have received moſt kindneſſes from him, that like *Jeſſurun*, when we are *waxed fat, we kick with the heele againſt him*, therefore it is, that God ſo often warned his people *Iſrael* againe, and againe, to *take heed that when they had eaten and were full, they did not then forget the Lord their God.* What, then to forget him when they

Deut.32.15.

Deut.6.12. & 8,11,14.

they had moſt cauſe to remember him? ſee the ſtrange perverſneſſe of nature, the deceitfulneſſe and unſteadineſſe of our ſlippery hearts, and the bewitching force of theſe things to draw us away from God; Oh how hard is it to drive the trade of Religion to the heigth in a proſperous condition! and where is the Chriſtian that is not in ſome meaſure declined, or hath not forſaken his firſt love, when the world flowes in upon him, and his love to the things thereof ſecretly ſteale away his heart, that uſually we have leaſt of God, when we have moſt of the world, and are

leſſe

leſſe eager in our purſuite of the things of a better world; Affliction uſually brings us home to our Father, but in our proſperity we uſually play the Prodigals, and runne out farther from him; ſo that we had as much need, if not more, to learne that leſſon with *Paul* to know how to *abound*, as to know how to *want*; we had need labour for a great meaſure of ſelfe-denying, and humility, that our hearts be not lifted up, as they are very prone to be; now if ever to walk humbly and watchfully, and to looke narrowly to our goings, ſeeing wee ſtand as it were upon the ice, and how ſubject are ſuch

Luke 15.

Phil. 4 12.

Pſal. 73. 18.

ſuch to ſlip and fall? we had need pray much and earneſtly to be upheld, that God that *keepeth the feete of his Saints*, would uphold them in the good way that our feete may not ſlide; To pray with *Agur*, that God would give us *neither poverty nor riches*, but feed us with food convenient for us; that he would ſhew us more the vanity of the creature, the worthleſnes and inſufficiencie of all things here below, what poore things they are without God, and how little cheare we ſhal have in them all, if God hide his face from us. As *David*: pray that God would weane our hearts from them,

1 *Sam.* 2. 9.

Prov. 30. 8, 9.

them, and raiſe our ſpirits above them, and once bring us to that heavenly frame and temper, that we may enjoy all theſe things *as if wee poſſeſſed nothing*; and uſe this world as if we *uſed it not*, for the faſhion of this world paſſeth away; All theſe paſſe, and we our ſelves are paſſing; this is not our home, but our Inne; we have here *no continuing City*, but wee ſeeke one to come; Let us not then ſet up our reſt here, let us make all theſe things but as our foote-ſtoole to helpe us up to our throne; Let us tread them under our *feete*, as the Church, *Rev.* 12. 1. Let them not come up ſo high

Pſal 30.7.

1 *Cor.*7.29.

*Heb.*13.14.

high as our hearts, but keepe them for better things; And if God have given us riches, let us be rich in good works, that we may *lay up a good foundation* for our ſelves againſt the time to come, and *make us friends* with the unrighteous Mammon, that when we ſhall faile, they may receive us into everlaſting habitations; If God have honoured us, let us honour him therewith; and *caſt our crownes* as it were at the feete of the Lamb, that he may advance us yet higher; If we have pleaſures, let it be a pleaſure to us, and even as *meate and drinke to doe the will of him that hath ſo*

1 Tim. 6. 18, 19.

Luke 16. 9.

Rev. 4. 10.

Iohn 4. 34.

loved

loved us, as to give us a double portion, even earth and heaven too; And now wee ſhould bring forth fruits ſeaſonable for this condition, to be more thankfull, fruitfull, cheerefull, and more abundant in doing good, in improving the ſtrength of all Gods many mercies and multiplied favours more unto his glory, and the good of others, to yeeld unto him more ready, faithfull, and conſtant obedience to all his commands; for to *whom God gives much, of them he expects much againe*; and how unreaſonable is it, that we ſhould be moſt ſcant and ſtrait hearted to God in our obedience,

Pſal. 1. 3.

Luke 12. 48.

bedience, when hee is moſt inlarged in his bounty towards us, that when we have many freſh tokens of his love, his daily renewed kindneſſes ſet before our eyes to be our remẽbrancers, we ſhould then be moſt forgetfull of him? And let us labour to riſe ſtill higher above the Creature, and take advantage even from the things below to raiſe up our ſpirits to the things above, by making a ſpirituall and heavenly uſe of all theſe things: when you behold the Sunne in his brighteſt ſplendor, and how it ſhines into the darkeſt corners, and with his ſweet influence conveyes

quick-

quickning life into all the creatures; conſider how beautifull, bright, and ſplendent is the glorious *Sunne of righteouſneſſe*, and how able is he to convey light and quickning life to all his members; And if the creature be ſo admirable, what is the Creator? he that dwels in that *light that none can approach unto*, whom no man hath ſeene nor can ſee; when yee looke upon the earth, and behold the pleaſant ſprings, the Gardens deckt with variety of ſweet & fragrant flowers, beautifull to the eye, and with all manner of wholſome hearbs; The Orchards garniſhed with all manner of delici-

Mal.4.2.

1 Tim.6.16.

ous

ous and delightfull fruits; The fields laden with corn, and beſet with every pleaſant plant and fruitfull tree; when yee ſee the greene paſtures and goodly plaines ſtored with flocks, the flowing rivers, the Cryſtall and ſoft whiſtling ſtreames, and walke up the lofty hils, and view from thence thoſe faire proſpects, the fruitfull dales and rich vallies; when you heare the ſinging of birds, and ſee the variety of creatures, all keeping their due ranke and place, and ſerving God in their kind, warbling forth with one conſent the praiſes of their Maker; When you ſee the Moone in its bright-

brightneſſe and the firmament all be-ſpangled with many gliſtring and bright orient Stars; when you launch forth into the deepes, and there behold the wonders of the Lord, there conſider if the foot-ſtoole of the Lord be thus glorious, what is his throne? If the cottage or outhouſe, what is the Palace it ſelfe? When you taſte or reliſh any ſweetneſſe in any of the creatures, conſider how ſweete is he that gave them, When you ſee any beauty or comlineſſe in any of them, conſider how beautifull is he that made them; And if you find ſo much goodneſſe in theſe, what is the O-

cean

cean and Fountaine of goodneſſe from whence all flowes? What are riches to the unſearchable riches, and unexhauſted treaſures of Christ? What honours to thoſe royall dignities, and higheſt advancements of the glorified Saints? what pleaſures to thoſe *full joyes and rivers of pleaſures at Gods right hand for evermore?* Theſe infinitely tranſcend, and ſurpaſſe all ſublunary things, both in their ſuper-abundant beauty, brighteſt luſtre, choyceſt contentment, full ſufficiency, and eternity of them; what is the ſociety with friends and acquaintance to the ſociety with

Ephes. 3. 8.

Pſal. 16. 11.

with God and Chriſt, with Angelicall ſpirits of juſt men made perfect: When you ſee ſome goodly Palace, or ſumptuous buildings richly hung and furniſhed, well ſituated in a ſerene aire and fertill ſoyle, with ſtately wals and gates, pleaſant walkes, and banquetting houſes, and cleere-ſpringing Fountaines; then conſider what are theſe to that New *Jeruſalem*, thoſe large Manſions, and that heavenly Paradiſe above? but even as a dunghill in compariſon; when you heare a ſweete harmony and melodious conſort of ſweete ſinging voyces, and well-tuned inſtruments,

ments, cõſider what is this to that heavenly comfort above: when you ſhal do nothing but ſing perpetuall hallelujahs of praiſe & thankſgivings with the whole Quire of glorified Saints, and bleſſed Angels for ever & for ever; Thus I ſay you ſhould labour to raiſe up your ſpirit yet higher, and by earth, as it were, climbe up to Heaven; And it were ſafe for you even now in the middeſt of your merriments to enter into ſome ſerious and ſadde thoughts of changes and of your latter end, the better to poyſe your heart, and to keepe it in an even frame, that you may *rejoyce before God with*

with trembling. Build then your Tombes in the middeſt of your Gardens with *Joſeph*, and in the middeſt of your pleaſures thinke on your grave; and conſider what the Wiſeman ſaith, *It is better to enter into the houſe of mourning, then into the houſe of feaſting, for the living ſhall lay it to heart.* And beare now in mind alſo the *day of judgement*, and that account you muſt give up then. Laſtly, conſider how fooliſh and witleſſe a thing now it were, by the abuſe of your peace and proſperity to provoke God to deprive you of them: What, doe you fare too well, that you will needs be worſe? or is

Pſal. 2. 11.

Eccleſ. 7. 2.

Eccleſ. 11. 9.

is it too great a mercy, that we sit every one in peace and quietnesse under his owne Vine, and under his owne Figtree, that we will needs breake with the God of peace, and so cause him to deprive us of that last legacy bequeathed to us by our deareſt Saviour? *(My peace I leave with you)* both of inward and outward peace; were it not much better for us to serve him a good God cheerefully and obediently, that gives us such abundance of all things, then to serve a cruell enemy in want of all things all our dayes? but this is our misery: wee cannot price blessings according

Not that God will quite cast off his, but he may take away both inward & outward peace from them, at least for a time and heavily chastise them when they waxe wanton, as 2 Sam. 7. 14, 15.

cording to their worth, till by wofull experience we feele the want of them; Let us be wise then, and now strive mightily to keepe in with God by walking more answerable to his mercies, that so he may continue his peace to us, and above all the Gospel of peace to us and our posterity for ever after us.

CHAP. XI.

Containing some helpes to true Christian joy.

FIrst, place all the ground of thy comfort out of thy selfe in Christ alone; hee hath made

I. Place all the ground of thy comfort in Christ alone.

made us alwayes to *triumph in Christ* (saith the Apostle; My spirit rejoyceth *in God my Saviour* (saith *Mary*;) *In me you shall have peace*, (saith our blessed Lord and Saviour) not in your selves; there is much naturall Popery in Christians, that still we would have somwhat in our selves, and would not be beholding to Christ for all; And this I take to be one of the maine Barres that keepes us off from Christ, and so hinders our comfort; That we seeke for light in the regions of darknesse, and for life in death; seeke it in our selves, and there is nothing but cause of mourning

2 Cor. 2. 14.

Luke 1. 46, 47.

Iohn 16. 33.

ning there, and goe not out of our selves to Christ in whom we have cause of continuall rejoycing; That we goe poring upon our blacke feete, and looke not up to our glorious head; That wee dwell upon our owne imperfections, and consider not that we are perfect and compleat in Christ; And is it not enough that we are perfect in our Saviour, but we must bee perfect in our selves? Away with this horrible pride, could we but once bring our selves to this, to be nothing, and Christ all; we could not misse of comfort: and did wee but cry with the Martyr, *None but Christ, none but*

Col.2.10.

Christ, and hold fast here we might easily non-plus all the false suggestions of Satan, and silence all the carnall reasonings of our owne hearts; for what can Satan object against us, or we say against our selves, but we have a full answer in Christ?

Object. 1. If it be said we are sinners, and the chiefe of sinners;

Answ. Christ came to *save sinners*, and the *chiefe* of sinners; his name is Jesus, a Saviour, for hee *saves his people from their sinnes*; His bloud *cleanseth from all sinne*, and purgeth away *scarlet* and *crimson* sinnes as well as those of a lesser dye, because it is the bloud of him

1 *Tim.* 1. 15. *Matth.* 1. 21. 1 *Iohn* 1. 7, 9. *Isa.* 1. 18.

him that is *God*, and therfore of *infinite* value and price; say not then with *Peter*, *Lord goe from mee, for I am a sinfull man*, but Lord come to me, for I am a sinfull man; When you are stung with these fiery Serpents of our sins, if you looke up to this brazen Serpent by the eye of Faith, you shall not die, but live; when you complaine and cry out bitterly as a man undone with *Paul*, *O wretched man that I am, who shall deliver me from this body of sinne and death?* you cannot sinke, nor the pursuer doe ought against you, if you fly to the City of refuge, and take Sanctuary where *Paul* did,

Act. 20. 28.

John 3. 14. 15.

did, but shall break forth with him into exulting praises, *I thanke God through Jesus Christ our Lord*; he will wash you all over, not your feete onely, but head and hands and heart too, as you are wholly uncleane, and will cleanse you thorowly from your sin, if in an humble pride you refuse him not as *Peter* did; And all your sinnes, be they never so many and grievous, yet being cast into the bottomlesse gulfe of the infinite and endlesse mercies of God in Jesus Christ, they shall be but as sparkes of fire cast into the wide Ocean, that is quickly quencht, and soone out.

Rom 7 24,25

Object.

Object. But by reason of sinne I am exposed to the wrath of God, and all the curses written in the whole book of God, and am no way able to save and deliver my selfe, neither is any other creature able to save me. *Object.* 2.

Answer. But this Jesus *saveth* thee from that *wrath* by bearing the wrath of his Father for thee, which no creature was able to beare; But he is the mighty God, and therefore *able to save thee to the uttermost*, and with him is *plenteous redemption*, and great salvation if thou trust perfectly thereunto; And hee was *made a curse* for thee to free thee from cursing, *Answ.* 1 *Thes.* 1.10. *Isa.* 9.6. *Heb.* 7.25. 1 *Cor.* 1.30. 1 *Pet.* 1.13.

that thou mightest bee blessed in him, and suffered the most cursed and shamefull death of the crosse for thee, to deliver thee from death, and everlasting shame; *Now, then there is no condemnation to thee, if thou bee in Christ.* The first *Adam* was not more able to destroy thee, then Christ is mighty to save thee.

Rom.8.1. See the comparison in *Rom.5.*

Object. 3. *Object.* But though Christ be an all-sufficient Saviour, and able to save me, yet I doubt whether he will save me or no?

Answ. *Answer.* What? would Christ thinkest thou have left his throne of Majesty, and come downe upon the earth, and have taken thy base nature upon him

and

and become man, and have come in such a meane manner into the world, and humble himselfe to death, even the death of the Crosse, and take upon him the forme of a servant, and all this for thee, if he had not beene willing to save thee? And being now *flesh of thy flesh, and bone of thy bone*, and so neere unto thee, how can hee chuse but have compassion upon thee? No man yet ever *hated his owne flesh*, but cherisheth it, and nourisheth it. And if any man could be so cruell, yet will not Christ, who is not onely man, but God, and therefore infinite in love, in bounds esse

Ephes. 5. 28, 29, 30.

mercies and tendereſt compaſſions; Be not then faithleſſe, but faithfull; But know aſſuredly, hee that ſo willingly laid downe his life for thee, and gave himſelfe for thee, is moſt willing to ſave thee; and will gladly imbrace thee if thou come unto him, as the Father did the Prodigall.

Luke 15.

Object. 4. *Object.* If it be objected againe and ſaid, Oh but you have no gifts and graces, no holineſſe, nothing but corruption; in you dwels no good thing at all.

Anſw. *Anſw.* It is anſwered, Chriſt is the Annointed of the Lord, God gave not him the Spirit *by meaſure,*

sure, but he is *filled* and furnished with all gifts and graces, there is a *fulnesse* in him, and *of his fulnesse* shall you receive grace for grace, even every needfull grace for you, he is *made sanctification* to you. *Ioh.* 1. 16. 1 *Cor.* 1. 30.

Object. If you plead your ignorance and folly, and want of saving knowledge and heavenly wisdome? *Object.* 5.

Answ. Christ is your *Prophet*, to teach and instruct you inwardly by his spirit, and he will reveale the counsell of his Father to you, that you shall know whatsoever is needfull for you to know unto salvation; And hee will be your *Counsellor*, and *Answ.* *Isa.* 9. 6.

and will give his Spirit unto you to *lead you into all truth*; And his secrets shall be communicated to you; And he will direct you in the way that you shall chuse; He is made *wisdome* to you.

Iohn 16.13. *Psal.* 25.12, 14. 1 *Cor.* 1.30.

Object. 6. *Object.* If you plead your sin-guiltinesse, your daily transgressions, your unrighteousnesse, your manifold failings and imperfections.

Answ. *Answ.* Christ is your *Priest*, and hath offered up himselfe a Sacrifice to God for your sinnes; and he is your *Advocate*, and the daily *propitiation* for your daily sinnes, he hath suffered all that hee hath suffered for your sake; he was *wounded* for your transf-

1 *Iohn* 2.1,2.

transgressions, and *broken* for your iniquities, the chastisements of your peace were upon him, and with his stripes shall you be healed; And he hath perfectly fulfilled the Law for you; And all your imperfections shall be perfectly covered with his perfect obedience; And you shall stand as perfectly righteous in the sight of God in and through the perfect righteousnesse of Christ; he is *made righteousnesse* to you; he hath freed you, as from the *curse*, so from the *rigour* of the Law, and all your spirituall Sacrifices and services which you offer up to God, though they bee weake, yet

Isa. 53.

1 Cor. 1. 30.

yet if they come from a true heart they shall be as a *sweete smelling savour*, acceptable to God, in and by Jesus Christ.

Ephes.5.2.

Object.7. *Ob.* Oh but you cannot pray, nor utter your mind to God in words, and your prayers are so cold and dead, so full of failings, and mingled with so many distracting thoughts, that you doubt God will not heare you.

Answ. *Answ.* But Christ hath *prayed* for you, and put up *strong cries* to God in the dayes of his flesh, with many *teares*, and was *heard* in that which hee feared; And God will heare you for his sake, and if you offer your prayers in his name, and through

Heb.5.7.

through his mediation; *Whatsoever yee aske the Father in his name, if you believe, it shall be granted*; And though you cannot utter your mind in words, yet if you can but sigh and make your moane to God, with the secret and unutterable groans of the spirit, God *knowes the meaning* of his owne Spirit, and what you would have; And these broken words of a broken heart make the sweetest melody in Gods eares, these rap and knocke hard at Heaven gates, and will not away untill they have audience; *He will fulfill the desires of them that feare him*; My sighing (saith *David*) is *not hid* from thee,

Iohn 16.23. *Matth.* 21.22.

Rom. 8.26,27.

Psal. 145.19. *Psal.* 38.9. *Psal.* 38.8.

thee, thou wilt put my *teares into thy bottle*; are they not in thy Regiſter?

Rom. 8. 15. If you can but cry *Abba Father*, even this toucheth the very bowels of God, And Chriſt ſitteth

Rom. 8. 34. at Gods right hand, *making continuall interceſsion* for you, and preſenting all his merits and ſufferings before his Father in Heaven; and through his interceſſion, your prayers, though never ſo weake, yet if true, ſhall be

Rev. 5. 8. perfumed, and aſcend up as incenſe, and as ſweete odours in the noſtrils of God.

Obiect. 8. *Ob.* Oh, but God ſeems to frowne upon me, and to write bitter things againſt me, and cals to remembrance

membrance the ſinnes of my youth.

Anſw. But now ſet Chriſt betweene God and thee, that onely Mediator, who is God-man, the onely *Peace-maker*, and Reconciler, that procures thine atonement, and takes away all occaſions of breach betweene God and thee; he is our *Immanuel*, God with us; He is that Sonne of Gods love, *in whom he is well-pleaſed*, and in & through him he cãnot but be well-pleaſed with thee; He is a *mercifull High-prieſt* that is touched with a fellow-feeling of thine infirmities; and in that he was *tempted*, he is the better able to *ſuccour* thoſe

Anſw.

Epheſ. 2. 14, 15, 16.

Iſa. 7. 14.

Matth. 3. 17.

Heb. 2. 17, 18. & 4. 15, 16.

those that are tempted, He hath satisfied Gods justice to the uttermost, and paid the uttermost farthing, and discharged all thy debts, and God cannot in justice exact the debt twice; Christ was forsaken of his Father, that you might never be cast off; He underwent the wrath of his Father, to turn away wrath from you; He was in such bitter agonies, wherein He sweat even drops of bloud trickling downe to the ground, that he might the better comfort and support thee in thy greatest agonies of conscience.

Luke 22 44.

Object. 9.

Ob. But I am by nature a child of wrath, an heire

heire of hell and damnation.

Answ. But Christ the Sonne of God, therefore became the Sonne of man, that thou mightest be made the son of God, and now thou art an *heire* and co-heire *annexed together with Christ*, and he is thine elder brother.

Answ.

Rom. 8.17.

Ob. But I have many enemies, both spirituall and temporall, and who shall vanquish and overcome them for me, and save and deliver me from them?

Object. 10.

Answ. Christ thy Lord and King hath vanquished and overcome them all for thee, and *triumphed* over them upon the Crosse, and hath *spoyled principalities and powers*, he

Col. 2.14,15.

he by death hath overcome death; and by the power of Christ crucified, you shall crucifie your strongest lusts, and be crucified to the world, and the world to you, that you shall be partakers of Christs victory, who hath overcome the world for you, and triumph over death; and he shall tread Satan under your feete shortly; And you shall set your feete upon the necks of your enemies, as it is written, *Such honour shall have all his Saints*; *He shall be our peace when* Ashur *comes into our Land*; Christ is dead and risen againe, and sits at God right hand, and all his enemies shall be

Psal. 149. 8, 9.

Mic. 5. 5.

be made his footstoole; He hath lead captivity captive, he hath redeemed us out of the hands of all our enemies, and saved and delivered us from the *power* of all those that hate us; So that wee may *triumph* with the Apostle, and say, *Who shall lay any thing to the charge of Gods chosen? It is God that justifieth, Who shall condemne? It is Christ that died; yea, rather that is risen againe, who sitteth at the right hand of God.* Who shall separate from the love of God in Christ? Shall tribulation, or distresse, or persecution, or famine, or nakednesse, or perill, or sword? In all these things

Luke 1.71.

*Rom.*8.33, 34,35,37, 38,39.

things we are more then conquerors through him that loved us; For I am perſwaded that neither death, nor life, nor Angels, nor principalities, nor powers, nor things preſent, nor things to come, nor height, nor depth, nor any other creature ſhal be able to ſeparate us from the love of God which is in Chriſt Jeſus our Lord; So that all the powers of darkneſſe, and the very gates of hell ſhal not be able to *prevaile* againſt us; And Chriſt our King will rule all his ſubjects with a moſt ſweet and amiable government, and impoſe no heavie burdens upon them; For his yoke is *eaſie*, and

Matth. 16. 18.

and his burthen *light*; And he is King of *Salem*, King of peace; and the Prince of peace, for hee gives peace to all his people, that willingly subject themselves unto his government; And hee is a great King gives great gifts, and bestowes liberall rewards upon all his subjects; he gives grace here, and glory hereafter, and no temporall thing wil he *with-hold from them*, so farre as hee in his wisdome sees it to be good for them; *All is yours*, if Christ be yours; God that hath given you the greater, cannot deny you the lesse.

Matth. 11. 30.

Isa. 6. 9. *Psal.* 110. 3.

Psal. 84. 11.

Rom. 8. 32.

Ob. But I am altogether unworthy to be partaker

Object. 11.

taker of Christ, and to obtaine so great benefits by him.

Answ. *Answ.* But it is pride if you thinke God regards you for any worthinesse in you; and the more unworthy you are in your owne sight and sense, the better you are accepted onely in and through Christ that worthy one; he hath made us freely accepted *through his beloved* (saith the Apostle;) the maine barre still is, that we are not unworthy enough, nor empty enough.

Ephes. 1.6.

Object. 12. *Ob.* I, that is my doubt, I feare I am not sufficiently humbled; and therefore I have no right to Christ, nor share in all these

these great benefits by him.

Answ. But dost thou not see thy selfe to be utterly lost, and the absolute necessity of a Saviour, and art thou not extremely athirst for Christ? that thou settest the highest price upon him, and art content to take him upon any termes, and to part with all for him? that thou lookest upon sinne as the greatest evill of all, and upon Christ as the chiefest good of all? then art thou truly and sufficiently humbled, and thou greatly sinnest if thou now stand off and dost not beleeve according to Gods expresse *command*; for Christ is thine, and all

Answ.

1 *John.* 3. 23.

these unspeakable benefits by him; In short then, in Christ all cares are removed, all feares banished, all crosses sanctified, and sweetned, all good things promised, all promises performed, all sinnes forgiven, all graces in due time accomplished, all infirmities perfected, all enemies subdued, Hell stopped, Heaven opened; he is riches in poverty, honours in abasements, pleasures in paine, light in darknesse, life in death; Christ is all in all; All then let him be to you, that you may *not live now, but Christ live in you*, that hee may act and worke all in you and for you; for of your selfe

Col. 3. 11. *Gal.* 2. 20.

ſelfe you are *nothing*, and can *doe nothing*, but in and through Chriſt you ſhall be *enabled to doe all things*; That the life which you now live, you may live *by the faith of this Sonne of God*, who hath loved you and given himſelfe for you; and then you cannot but live comfortably. And if by faith you ſtretch your ſelfe upon Chriſt crucified (as the Propher did upon the dead child) you ſhall find quickning life come from him to carry you on ſmoothly in the wayes of God. Let not your *heart then be troubled* and diſquieted at any thing, You *beleeve in God, beleeve alſo in Chriſt*, and quiet

Iohn 15. 5.

Phil 4. 13.

Gal. 2. 20.

1 *King.* 4. 34, 35.

Iohn. 14. 1.

your ſelfe in this your loue in all your diſquiet, hugge, kiſſe, and embrace Chriſt, and owne him, let him and you bee all one, and ſay with the Spouſe in the *Canticles*,

Cant.2 16. *I am my welbeloveds, and my welbeloved is mine*; Let him be as a *bundle of myrrhe* lying betweene

Cant.1.13. your breaſts, the ſweetneſſe whereof will cauſe all worldly delights even to ſtinke in your noſtrils; Repoſe your ſelfe in his boſome in all your troubles, flee to him and hee will eaſe and refreſh you; he is a perfect Phyſitian, he hath a ſalve for every

Matth.4.23. ſoare, he can heale *all diſeaſes*, of what nature or kind ſoever they be, though

though you may have many bloudy issues, running soares, and are sicke of never so many spirituall distempers, yet one touch of Christ by faith will heale all; And unto you that feare his name, shall this *Sunne of righteousnesse arise with healing in his wing*t, and you shall go forth and grow up as Calves in the stall; Go then to Christ and open your griefe unto him, and shew him where your paine lieth, and he will apply a plaister that shall quickly cure you. Mal. 4 2.

CHAP. XII.

Containing foure other helpes to Christian joy.

2. *Act.* 24 16. *Prou.* 18. 14. Uprightnesse breedeth boldnesse, and confidence.

THe second helpe to true joy is, to labour to keepe a good conscience, which will be as a *continuall feast.* If all be right and sound within, you will easily beare what befals you without, but if there be a guilty conscience within, there can bee nothing but terrours within, and feares without, and you will be afraid, even where there is *no cause of feare*; How did the Martyrs exult and rejoyce, and clap their hands even in the mid-

1 *Ioh.* 3 21, 22 *Prov.* 28. 1.

deſt

deſt of the fiery flames, having the *teſtimony of a good conſcience* within? And this was that rejoyced *Paul* in his greateſt ſufferings, whereas on the other ſide what a wofull caſe, and ſad forlorne condition were *Achitophel*, and *Judas*, and *Saul* in, having guilty conſciences? How doe *Achitophel* and *Judas* lay bloudy hands upon themſelves, &become their own tormentors and cruel executioners, rather then ſuffer the intolerable tortures of a tormenting and an accuſing conſcience? And *Caine* runnes like a curſed *vagabond* to and fro the earth; And *Saul* runnes to the *Witch at Endor*;

*Pſal.*119.165

2 *Cor.*1.9,10, 12.

2 *Sam.*17.23.

*Matth.*27.5.

*Gen.*4.

1 *Sam.*28.

Pſal. 51.
Pſal. 32.

And how doth *David* complaine of the *breaking of his bones*, of his continuall *roaring* and unquietneſſe ſo long as he *kept cloſe his ſinne?* And even the Sonne of God himſelfe, when he became our Surety, and ſtood in our roome, and tooke up our ſinnes, how heavily doth he complaine under this unſupportable burthen; that hee prayes thrice unto his Father, that if it were poſsible, that bitter cup might paſſe from him, that his ſoule was *heavie even to the death*, and he was in ſuch bitter agonies wherein he ſwet drops of bloud trickling downe to the ground, and cryed out,

My

My God my God, why haſt thou forſaken me? So that if he had not beene ſupported by the power of his Deity, hee had ſunke under the intolerable weight of our ſinnes; Labour then to get conſcience cleered in the bloud of Chriſt, applied by a true and lively faith, and by the teares of true repentance from the guilt of all ſinnes paſt, and to keepe it cleare from the allowance of the leaſt ſinne for time to come, to keepe it ſo tender that it may ſmite you for the leaſt ſinne, to get all doubts anſwered and reſolved, all ſcruples removed, that conſcience may have nothing juſtly to lay

to your charge, else you can expect no sound peace, nor enjoy any lasting comfort.

3. The exercise of faith.

Thirdly, exercise faith in the glorious attributes of God, in the promises and providence of God, It is not the having of faith onely, but the act and exercise of it, the living by it in all estates, that brings peace, and joy; therefore we walke heavily, and droopingly, because wee walk doubtingly and distrustfully; faith will make us even triumph before the victory, out an assurance wee shall overcome, but distrust makes us to sinke even before we come to fight, and concludes wee

shall

ſhall be overcome, before we try for maſteries, and makes us ſit downe forlorne and diſconſolate, and to cry out we are undone, before we be hurt, or any danger approacheth, and yeeld the bucklers before we try the encounter; whereas if we did not caſt away our confidence, we ſhould aſſuredly prevaile; whatever is in God, faith laies hold upon, and makes uſe of for it ſelfe; for it laies claime to God, and ſaith, *my God*, and therefore whatſoever is in God, it is for me, his power to protect and defend mee, and to raiſe me out of the deepes; his all-ſufficiencie to ſupply all my wants

wants abundantly; his mercy to pity and relieve me in misery, and to pardon my sinnes; his graciousnesse freely to doe good unto me without any desert of mine at all; his truth and faithfulnesse to stand by me, and never to faile me nor forsake me, to make good all his promises to me; his righteousnesse to plead my cause, &c. And how can he lacke, or chuse but live merrily, that lives at the Fountaine, and at the Wel-head as we say? how can they want comfort, that enjoy the God of all comfort & consolation? is he not beter then al? nay, is not he *al in al?* and what is all without him? even nothing

Col. 3. 11.

nothing at all to our peace, and contentment, and ſatisfaction; They are not only *vanity*, empty things that can never fill us; but *vexation of ſpirit*; and what need we the light of the Starres, when we have the light of the Sunne, or to goe to the ſtreames when we enjoy the Fountaine? And if we miſſe of comfort, the fault is in our ſelves, becauſe we bring not the bucket of faith, and draw waters with joy out of theſe Wels of ſalvation, & doe not lay our mouths to the promiſes, and ſuck abundant conſolation from them to the ſatiſfying of our ſoules; were we but full of faith, wee ſhould

Eccleſ. 1. 2.

Rom. 15. 13. should be *full of joy and peace*; And it should bee to us *according to our faith*; But unbeliefe disables Christ from doing us good (as I may so speak) Matth. 13. 58. *He could not doe many great works there because of their unbeliefe*; Not but that there is power enough in Christ, but because there wants faith in us, and the exercise of it to set that power on worke, to make it effectuall for our comfort and benefit in particular. And did we but exercise faith also in the providence of God, who Ezek. 1. & 10. Rom. 8. 28. turnes the great wheele, and will over-rule all for the best to his people; how would it make us live undauntedly, and to

feare

feare nothing, even in the greateſt cauſe of fears though heaven and earth ſhould come together?

Fourthly, flock to the publike aſſemblies of the Saints, and frequent much their ſociety in private, if you would maintaine your joy, for God hath promiſed to make you *joyfull in his houſe of prayer*, to *ſpeake peace to his people*; And uſually hee ſpeakes it in the publike ordinances, and it may be you ſhall never find that in private, which you may meete withall in publike; They ſhall bee ſatisfied with the *goodneſſe of thy houſe*, they ſhall eate and delight their ſoules in fatneſſe; yea, they ſhall be

4. Frequent the publike aſſemblies, and private communion of the Saints. *Iſa.* 56.7.

Pſal. 65.4. *Iſa.* 55.1, 2 *Pſal.* 36.8.

be abundantly satisfied with the *fatnesse of thy house*, and drinke their fils of the rivers of thy pleasures; *Eate O friends, yea eate and drinke abundantly, and make you merry O well-beloved.* Draw out the sweetnesse of the ordinances, and feed upon *this hidden Mannah*, and sucke out the marrow and pith of these soule-fatting confections; God affords his servants good cheare, and loves to see them fall to and make merry, and commands them so to doe; It is his delight to see his servants prosper well in their soules, and it is for his honour when they are fat and well-liking. The Christians in the

Cant. 5.1.

Rev. 2. 17.

he Primitive times continued in the Apoſtles *doctrine*, in breaking of *bread* and *prayer*, and in mutual *fellowſhip* one with another, and did eate their bread together in ſingleneſſe, and with *gladneſſe of heart*; God is moſt ſpecially preſent with his people when they are gathered together; then his promiſe is to be *in the middeſt of them*; when the Diſciples were gathered together in one place, and there offered up joynt prayers to God, then the holy Ghoſt was powred out in great meaſure upon them; and if we be filled with the Spirit, wee cannot but be full of joy, becauſe

Acts 2.42,46.

Matth. 18. 20.

Acts 4.31.

cause wee possesse the Comforter; The very beholding of the faces of the Saints doth much cheere and refresh, and if their very presence doth cheere, the fruitfull and profitable improvement of their society for the good one of another will much more; *David* took great *delight*, and found much sweetnesse in the company of these *excellent ones*. Many Christians wrong themselves, and bereave their soules of much comfort by their too much reservednesse, and strangenesse; sullennesse, and solitarinesse usually breeds much sadnesse, and layes us open to the tempter, but sociableness,

Psal. 16. 3.

bleneſſe, and open and free-heartedneſſe to our fellow brethren doth uſually much refreſh, and prevent much diſquiet from the adverſary; It is as great eaſe to unload our minds into the boſome of a faithfull friend; yet is it not wiſdome to be too open to every one, but try before we truſt; And labour to avoyd both theſe extremes; Neither to be too uncharitably ſuſpicious, nor too lightly credulous; This is even Heaven upon Earth, *the communion of Saints*; Oh what a ſweete harmony is it, to heare Gods Saints praying together, teaching and admoniſhing one another,

ſinging

Col. 3. 16.

singing and making melody to the Lord in their hearts in Psalmes, and Hymnes, and spirituall songs? If ever you will live a comfortable life upon earth, be frequent at this musicke.

In solitarines use private meanes, and converse much with God. *Psal.* 4. 4. *Psal.* 119. 59.

Fifthly, as you should frequent the publike assemblies, and conferre much with the Saints when you enjoy their society; so when you are alone, you should *conferre much with your selfe*, as *David*; and enter into a serious, and particular examination of your self, that you may lay a sure ground of solid comforts, that your comforts may not faile you when you stand in most need;

And

And converse much with God, and let your *fellowship be with the Father and with the Sonne*, by walking in the light, as he is in the light; that your joy may be full; and pray much and often to your Father in secret, and lift up your heart to him upon every occasion by holy ejaculations, and accustome your selfe to an holy intimacy and familiarity with your God, who is the life of your life, and the joy of your dayes; *Aske, that your joy may be full; Open your mouth wide*, and God will fill it; Send forth much, and have a great stock of prayers agoing, and you shal have much comming in,

1 *Iohn* 1. 3. 4.

Nehem. 2. 4.

Iohn 16. 24.
Psal. 81. 10.

in, many and plentiful returnes to the enriching of your soule with grace and comfort; Gods poore must live by begging, and you may live richly too by this meanes, aske, and it shall be given you, a good measure, heaped up, and running over; for Rom.10.12. God is *riche to all that call upon him in truth*, but he that sowes sparingly, shall reape sparingly. Be much also in singing of Psalms, and sing with understanding, and grace, making melody to the Lord in your heart; for this will much sweeten your passage thorow this wearie some pilgrimage, if with the sweete singers of *Israel*, you make Gods Sta-

tutes

utes your *songs in the house of your pilgrimage*; Be much also in reading good bookes, and specially in searching into the holy Scriptures, and store up the promises, and doe not under-value the consolations of God; Dyet your soule oft, and give it ever and anon a fresh repast; and in every duty labour to find much of God therein, for it is not the duty, but the enjoying of God in the duty, that brings comfort; And still beware you seeke not comfort in your duties, but seeke peace* only in the free grace of God in Christ; *acquaint your selfe with God, and be at peace, so good shall be unto you.*

Psal. 119 54.

* Therefore the Apostles in the beginning of their Epistles, joyne grace & peace together.

you. Can two walk together except they be agreed? Keepe your selfe in the love of God, and break not with him what ever you doe; Neither grieve the holy Spirit, for then the Comforter will depart; Where then is your seale? where your earnest? you must needs be in great doubts and perplexities now; And if intimate familiarity with a bosome friend bring so much sweetnesse, what will inwardnesse with God in Christ doe? but strangenesse causeth much sadnesse and pensiveneſse. Why doe naturall men live so forlorne, and disconsolately? but because they live without

without God, and without Christ in the world? Why doe many of Gods owne people walke so heavily, and dejectedly? but because they enjoy so little of God, being usually herein wanting to themselves, that they cherish not their communion with him, but walk like strangers towards him.

CHAP. XIII.

Containing the sixth and last help to true Christian joy. Holy Meditations.

THe sixth and last help to true Christian joy, is, *Holy Meditations*; duly to weigh and consider

6. Holy Meditations.

these two things.

1. The great evils wee are freed from.

2. The great good we are redeemed unto.

1. The evils wee are freed from, are such as these, *viz.*

2 Thes. 1.10. Heb. 12.29. 1. *From the wrath of God*, which is as a consuming fire, that it drinks up the spirits, and the poore creature is not able to stand under it; *who knowes the power of thy wrath?* Psal. 90.11. And if the wrath of a King be like *the roaring of a Lion*, Prov. 19.12. what is the wrath of the King of Kings? Is it not ground then of unspeakable comfort, to bee freed from so great wrath?

2. *From the power of sinne,*

sinne, from being a vassall of vassals, and a slave to our slaves, as all naturall men are, that in this sense, that of *Solomon* may bee applied unto them, That *servants ride on horseback, and Princes walke on foot*; but hee that conquers himselfe, is greater then he that conquers a City. *Rom.6.14. Tit.2.14.*

3. *From the tyranny of Satan*, whose thralldome is ten thousand times worse then that of *Israel* under *Pharaoh* in *Egypt*, or then any Gally-slaves condemned to perpetuall bondage. *He.2.14.*

4. *From the rage and malice* of the wicked world, and the *hurt* of all afflictions and persecutions, so that we need not *Iohn 16.33. 1 Iohn 5.4,5.*

Psal. 112.7. Rom. 8.28. to be afraid of any *evill tydings*, of what ever comes, for all shall work together *for our good*.

Gal. 4.4,5. & 3.13. 5. *From the rigor and curse of the Law*, by Christ, who hath satisfied the Law, and was *made a curse for us*, that wee might bee blessed in him.

1 Cor. 15.55, 56,57. 6. *From death spiritual*, Ephes. 2.1. *and temporall*, That the *bitternesse* of death is passed unto us, and the *sting* thereof pulled out, in and by the death of Christ, that unto us it is but as a passage from a valley of teares to full glory, a going home to our Fathers house, a change from an earthly Tent or Tabernacle, to a

2 Cor. 5.1. glorious

glorious & eternal houſe, and the grave to us is but as a bed of Downe being perfumed by Chriſts buriall, wherein ſweetly to reſt and repoſe our ſelves to ſleepe, till the day of the glorious Reſurrection of the juſt, when wee ſhall *awake*, out of the duſt, and then be *ſatisfied* with Gods image. *Iſa.* 57.2. *Pſal.* 17.15.

7. *From the terrours of the dreadfull day of judgement*, which unto us ſhall be a day of joy, a day of ſweete refreſhing, our marriage and bridall day, when the happy Nuptials betweene Chriſt and his Spouſe ſhall be fully conſummated, and hee ſhall preſent her unto God his Father a glorious *Acts* 3.19. *Luke* 21.28. *Rev.* 19.7. *Epheſ.* 5.27.

Spouſe *not having ſpot or wrinckle*, when Chriſt our elder brother ſhall be our Judge, and ſhall paſſe ſentence on our ſide, and right all our wrongs; And we ſhall ſit together with him, on the bench as it were, and acknowledge the juſtice of his proceedings againſt his and our adverſaries, when he ſhall abſolve us and cleare our innocency before the face of men and Angels, and come to be *glorified in his Saints*, and to be made *marvellous* in all that beleeve.

Matth. 25. 34.

1 Cor. 6. 2, 3.

2 Theſ. 1. 10.

8. *From eternall death and damnation*, the greatneſſe of the miſery whereof no tongue is able to expreſſe, nor heart conceive,

ceive, but the ſoules that feele them; when there ſhall be an everlaſting ſeparation, and perpetuall divorce betweene the poore creature, and the bleſſed Creator, and God ſhall ſay, *Depart from me* thou curſed wretch, never ſee my face any more for ever; when they ſhall ſee *Abraham*, *Iſaac*, and *Jacob* in the Kingdome of God, and behold the great felicity of Gods choſen, and themſelves to be *caſt out* into outer darkneſſe, where there ſhall be nothing but weeping, and wailing, and gnaſhing of teeth, where they ſhall be tormented with moſt exquiſite tortures in all the parts of

Pœna damni.

2 *Theſ.* 1. 9.

Matth. 25. 41.

Matth. 8. 11, 12.

Luke 16. 23.

Pœna ſenſus.

soule, and members of body, no part shall bee free from paine; within them the worme that never dieth, shall *gnaw* continually upon their consciences, and eate out their very hearts; The *wrath of God* shall seize upon their soules, and be powred out, even the full vials of it, in greatest anger without any mercy or pity at all; Their affections shall be quicke and lively and exceeding sensible of these intolerable paines; Their understandings shall deepely apprehend them; and they must suffer them whether they will or no; And now the remembrance of their former folly,

Isa. 66. 24.

Isa 30. 33.

folly, in the neglect of the meanes of grace, shall cut them to the quicke; without them they shall be tormented in every member of their bodies; Their eyes shall be filled with the beholding of ruefull sights, and gastly spectacles; they shall bee blinded with the smoake of that infernall pit, they shall not see the least glimpse of light and comfort, but lie in darknes, in blackneſſe of darkneſſe for ever. Their eares shall be filled with the hideous noyse and fearfull yellings, and screechings, and bitter howlings, and wofull out-cries of all that damned crue and cursed traine; Their

Iude v. 13.

tongues shall be filled with blasphemies against the God of Heaven, because of their paines, they shall not obtaine so much as the least *drop of water* to coole their tongues, being tormented in the flame; they shall curse themselves, and curse the day wherein they were borne, and wish they had never beene, and curse all those that were meanes to bring them to that place of torments, Their smell shall be filled with odious stinkes, and noysome sents, *they shall be an abhorring to all flesh*; They shall taste nothing but gall and bitternesse, they shall wring their hands, and

Luke 16.24, 25.

Isa. 66.24.

and teare their haire, and ſtamp with their feet, and gnaw their tongues, and gnaſh their teeth, and bee ready to eate their owne fleſh, becauſe of the bitter anguiſh of their ſoules which then they ſhall be in; And if the paine of one member of the body, as of the tooth-ach, of the ſtone, &c. be ſo great; how unutterable are thoſe paines, when ſoule and body ſhall be tormented in every part at once? And if all the cruell tortures that man could invent, were at once inflicted upon one man, yet were they but as flea-bites in compariſon of theſe; therefore theſe torments for the extremity of them,

them, are set forth in Scriptures by such things as are most terrible and insufferable to nature, as *fire*, and *fire and brimstone*, a *lake* of fire, an *unquenchable* fire, and *fire & much wood, &c.* not that these doe sufficiently set forth the greatnesse of the torments of Hell (for these are but shadowes to the thing it selfe) but the Scriptures thus set them forth, condescending to the weaknesse of our capacities, because wee are not able to comprehend spirituall and eternall things, but by comparing them with temporall things; And, that which addes to the greatnesse of these paines, is that they are

Reu.21.8. Matth.3.12. Isa.30.33.

are without any *ease or intermission*; they have no rest night nor day, without any mitigation, without any hope of recovery of ever comming out thence any more, that after they have suffered them many thousands, many millions and millions of yeares, they are as farre from an end of their sufferings as ever; therefore called in Scripture the *everlasting fire*; The fire that *never goeth out*; The lake that burneth with fire and brimstone *for ever and ever*; Now woe and alas, how direfull and dreadfull is the condition of such: what, to bee ever burning, and never burnt: ever dying, and

Matth. 25.41.

Isa. 33.14. *Rev.* 20.10. *Mark* 9.44.

and never dead? ever in paines, in most extreme paines, and that in every part, and that without any ease or intermission, and without any end too? Oh how good had it beene for such if they had never beene borne? or that they might be annihilated and brought to nothing? but how thrice happy and blessed are we, that have our part in the first resurrection? because this second death, shall have no power over us; that there is *no condemnation* to us that are in Christ Jesus, who walke not after the flesh, but after the spirit. Oh what singular ground of comfort and rejoycing is this to

Rev. 20.6.

Rom 8.1.

be

to be for ever freed from ſo great a death?

2. Conſider how great good we are redeemed unto.

1. To ſpirituall good, *Epheſ.* 1. 3. and temporall good here, 1 *Cor.* 3. 22,23. *Rom.*8.32.

2. To eternall good for ever hereafter, the greatneſſe whereof none can expreſſe; And therefore *David* is taken up with admiration, but knowes not how to expreſſe it; *Oh how great is thy goodneſſe which thou haſt laid up in ſtore for them that feare thee?* *Pſal.*31.19. And if that joy and peace which God affords unto his ſervants here in this world, be *unſpeakable*, and

1 Pet. 1. 8. Phil. 4. 7. 1 Cor. 2. 9.

and glorious, and passing all understanding; and such things God reveales to his here, as *eye hath not seene, eare hath not heard, neither can it enter into the heart of man to conceive*, What then are those full joyes to come? and how great are those things which God hath stored up for his in another world? These are shadowed forth to us in the Scrip. by temporall things for our better understanding, though they infinitely transcend as farre as Heaven doth Earth, and the substance the shadow; As by *Paradise*, for the pleasurableneſſe of the place; by a *Kingdome*, a *Crowne*,

Luke 23. 43. Gen. 2.

a *Throne*,

a *Throne*, a sumptuous *House*, large *Mansions*, a goodly *Inheritance*, a City, whose streetes are all of *pure gold*, whose wals are *cleer as Crystal*, and the foundations of *pretious stones*, whose gates are beset with all manner of *pretious pearles*; where there is no *light*, no need of the *Sunne*, nor of the *Moone*, for the *Lord God* and the *Lamb* are the light thereof, Neither is there any Temple, for the Lord Almighty and the Lamb are the light of it; All these to set forth the glory, dignity, excellency, and sufficiency of the place. It is called also everlasting life, and what is more desirable then life?

Luke 12. 32.

Rev. 2. 10, & 3. 21.

2 *Cor.* 5. 1.
Iohn 14. 2.
1 *Pet.* 1. 4.
Rev. 21.

Iohn 3.16.
Iohn 2.4.

life? And how doe men desire to live long here? though this life be full of nothing but troubles & manifold miseries; Oh how desirable then is that most blissefull life which is free from all troubles and sorrowes, and full of all choyce contentments and dearest delights, and is everlasting too, never shall an end? Then shall wee bee glorified in our bodies, and our very bodies

Dan. 12.3.

shall *shine as the Sunne*,

*Phil.*3.21.

and as the *Starres in the firmament* for evermore. And he shall change our vile bodies, and make them *like to the glorious body* of Christ; Then we shall be wholly freed from

from all these innumerable sicknesses, diseases, deformities, that dulnesse and drowsinesse which we were subject to here in our bodies; and our bodies shall bee indued with perfect strength, beauty, activenesse, honour and immortality; Then shall we be glorified in our soules, and be wholly freed from all those remainders of corruption, and manifold imperfections which here we were subject unto, that we could not serve our God as we would; but then shall we serve him perfectly without any weaknesse or wearinesse at all, when all graces shall be perfected, and

1 Cor. 15. 42, 43, 44.

and we ſhall be exactly conformable to all Gods will. Here how little doe we know of God, of the great myſteries of the Goſpel? what vailes of ignorance and unbeliefe lie upon our underſtandings, and cover our hearts? But there wee ſhall know God fully and perfectly *as we are knowne*, and perfectly delight our ſelves in the Almighty, when we ſhall enjoy the *fulneſſe* of his preſence, in whoſe preſence is *fulneſſe of joyes*, unmixed cõforts, not mixed with any ſorrow and bitterneſſe, *And at whoſe right hand there are pleaſures for evermore*; when we ſhall ſee him *as he is*, and behold him

1 *Cor.* 13.

Pſal. 16. 11.

him *face to face*; And the beatificall vision of him shall ravish our spirits, when we shall fully possesse our blessed Lord any deerest Saviour, and follow the Lamb where ever he goes *in long white robes*, with *palmes* in our hands, and *Crownes* on our heads, and sit upon thrones, and reigne as Kings; And the Lamb shall *feed* us, and lead us to the living fountaines of waters, that we shall *hunger* no more, nor *thirst* any more, neither shall the *Sunne* light on us, nor any *heate*; and God shall wipe away all *teares* from our eyes; There shall be no more curse, neither any paine, but everlasting joyes,

Rev. 7. 15, 16, 17.

Rev.22.3. *Isa.35.10.* joyes shall be upon our heads, and sorrowes and sighings shall fly away; There shall bee no need of meats and drinks, nor of any terrene or transient delights, for the Kingdome of God consists not in any of these grosse and mingled bitter-sweetes, *Rom.14.17.* but *in righteousnesse, and peace, and joy in the holy Ghost*; There shall we injoy the society and company of all the glorified Saints, and blessed Angels, and have fellowship with the *Spirits of just men made perfect*; *Heb.12.22, 23,24.* that there shall be no differences, nor divisions amongst us, as many times there is here, but we shall be all of one heart and of one mind,

mind, and joyne altogether with one ſweete harmony and conſent in the continuall prayſing of God, and in ſinging perpetuall Hallelujahs to his name; There ſhall not be one wicked man in Heaven to moleſt & diſquiet us; Oh what a glorious ſight will that bee, when wee ſhall behold ſo many glorified Saints, and bleſſed Angels, all ſhining together in their full glory, with their glorious Head together amongſt them, every one ſparkling forth a moſt excellet luſtre, then being in their full ſplendour and perfect brightneſſe: And if *Moſes* his face did ſo *ſhine* when he was in the preſence

Rev. 21.27.

presence of God on the Mount but forty dayes, that the children of *Israel* could *not behold him*, but hee was faine to take a vaile and cover his face; Oh what shall bee that bright shining beauty, and surpassing excellency of the Saints, when they shall remaine in full glory in the presence of God for ever? And if the Queene of *Sheba* did so admire at the wisdome of *Solomon*, at the glory of his Kingdome, at the state and order of his house, that she said, *Happy are these thy servants that stand continually in thy presence*, and that the halfe was not told her of what she did now see and behold;

Deut. 34. 29. *to the end.*

1 *King.* 10.

behold; Oh how happy then are they that are continually in the presence of the All-glorious and onely wise God, and therebehold the brightnes of his glory, and the majesty of his Kingdome! of which, when we have said all that we can, wee cannot tell you the one halfe of that that is; of that which the glorified Saints doe there possesse and enjoy; And that which exceedingly addes to all this happinesse, is, that it is not onely very great, but *everlasting* too; else the greater the glory is, the greater would bee the misery afterwards, if we might ever be deprived of it againe, which is

impoſſible; all our enemies then being fully vanquiſht, and for ever overcome; So that after we have enjoyed all this great felicity many millions and millions of yeeres, we are as farre from an end, as ever in the beginning; therefore in Scripture it is called *a far more excellent and an eternall weight of glory*; a Kingdome that *cannot bee ſhaken*; *an incorruptible crowne, an inheritance immortall, undefiled, that never fades away, that is reſerved for us in Heaven*; And we are *kept* for it by the mighty power of God through faith unto this everlaſting ſalvation; Oh how ſhould the ſerious thoughts

2 *Cor.* 4. 17.

Heb 12 28.
1 *Cor.* 9. 25.
1 *Pet.* 1. 4, 5.

thoughts hereof raviſh our ſpirits, and even rap us up into the third heavens? how exceedingly ſhould we *rejoyce under the hope of glory?* and by faith ſet our ſelves as it were in poſſeſſion of this glory already; for we are as ſure of it as if we were there already; therefore the Scripture ſpeake in the preſent tenſe, as if we had already actuall poſſeſſion, *John* 6.47. *Verily, verily, I ſay unto you* (ſaith our bleſſed Lord and Saviour) *he that beleeveth on me, hath everlaſting life.* To ſay no more, but in ſumme to conclude all, If we would keepe our joy, let us keepe our God; If we would keep our God,

2 *Cor.* 12. 2.3.4.

Rom. 5.2,3.

let us practise well these three Rules.

1. Walke before God by *humility*, *Mic.6.8.*

2. Dwell in God by *love*, *1 John.4.16.*

3. Rest upon God by *faith*, *Isa.26.3,4.*

Thus walking, we shall keepe Jehovah, and keepe our peace in him, and by him, and he wil keepe us unto eternall glory.

FINIS.